

Lyndon Phifer
1505 Colonial Dr.
Tallahassee, Fla.



The Portrait of Jesus

* * *

*I will describe the appearance of our Lord
as handed down to us from antiquity.*

*

HE WAS VERY BEAUTFVL

*

HIS HEIGHT WAS FVLLY SEVEN SPANS

[HE WAS A MAN TALL IN STATVRE]

*

HIS HAIR WAS BRIGHT AVBVRN NOT TOO THICK

AND INCLINED TO WAVE IN SOFT CVRLS

HE WORE HIS HAIR VERY LONG

[IT WAS DIVIDED IN THE MIDDLE]

[AFTER THE CUSTOM OF THE NAZARENES]

*

HIS EYEBROWS WERE BLACK AND ARCHED

HIS EYES SEEMED TO SHED A GENTLE GOLDEN

LIGHT—THEY WERE VERY BEAUTFVL

*

HIS NOSE WAS PROMINENT

[HIS NOSE AND MOUTH WERE PERFECT]

*

HIS BEARD WAS LOVELY BVT NOT VERY LONG

*

HE STOOPED A LITTLE BVT HIS BODY WAS

WELL FORMED

*

HIS COMPLEXION WAS AS THE RIPE BROWN

WHEAT WITH ONLY A LITTLE RED IN IT

*

HIS FACE WAS RATHER OVAL THAN ROVND

THROUGH IT THERE SHONE

DIGNITY

INTELLIGENCE

AND A CALMNESS OF SPIRIT NEVER DISTVRBED.

*(Parentheses from the
Apocryphal Letter
of Lentulus)*

NICEPHORUS,
Ecclesiastical History.

THE BIBLICAL LIFE OF JESUS CHRIST

A Standard Biography of Our Lord
IN THE WORDS OF THE GOSPELS

according to
MATTHEW, MARK, LUKE AND JOHN

Harmonized, Arranged, Displayed, Analyzed, Located,
Dated and Described

WITH THE RELEVANT HISTORICAL EVENTS

In accordance with the well known ancient authorities and such eminent
modern Biblical scholars as Andrews, Edersheim, Farrar,
Fouard, Geikie, Lightfoot, Neander, Rhees,
Robinson, Stalker, Stevens and
Burton, Westcott, Zahn,
etc., etc., etc.

By the
REV. S. TOWNSEND WEAVER
Author of THE UNIVERSITY NEW TESTAMENT.

The University Literature Extension
Post Office Box 82, Philadelphia, U.S.A.

24.9
W36
cop. 2

Copyright, 1911

By S. TOWNSEND WEAVER.

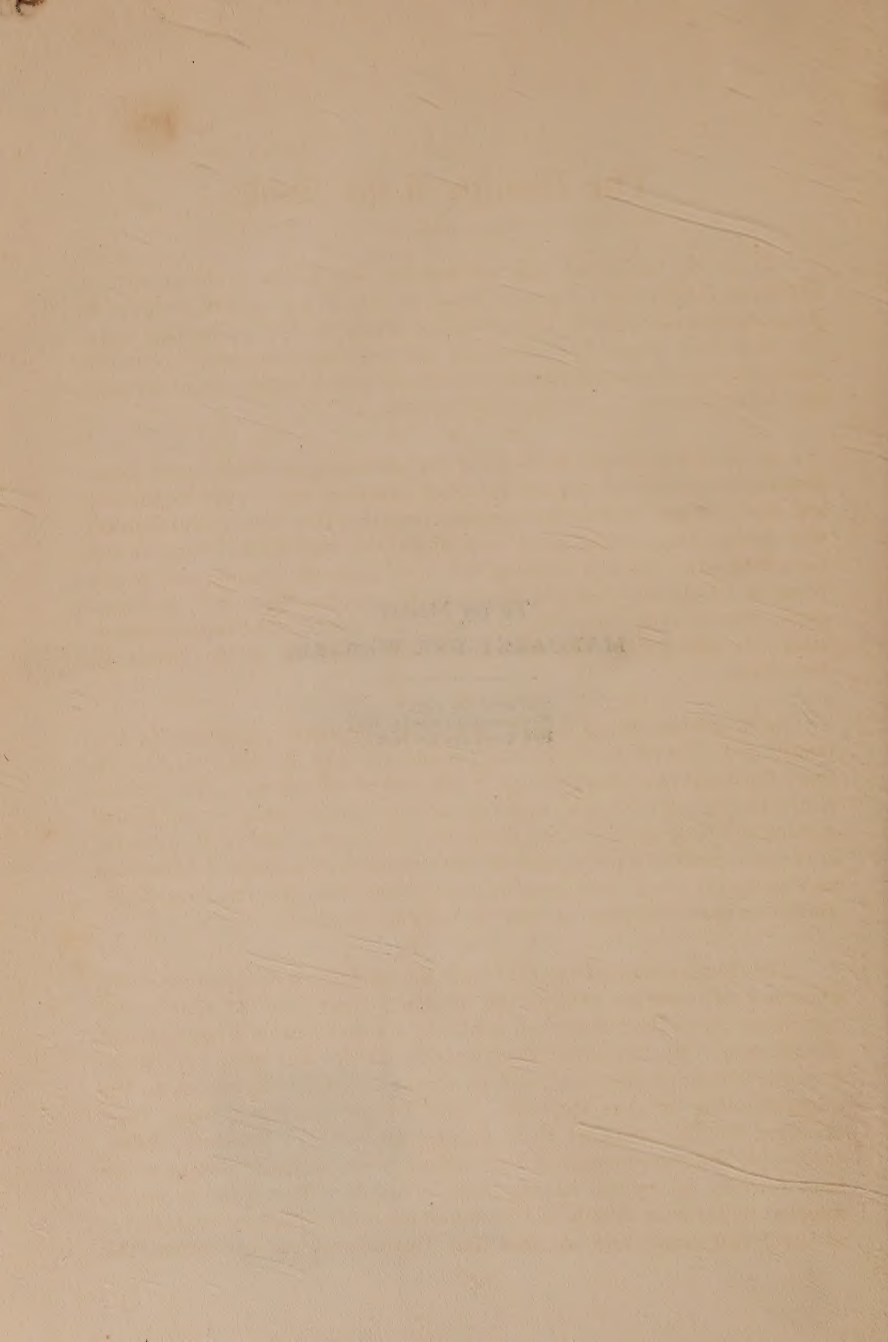
The text of the American Revised Version
is used in the body of this volume.



Printed and Bound at the "International Press,"
Philadelphia, U. S. A.

To my Mother
MARGARET ORR WEAVER.

How good she was,
How beautiful was her life,
How great was her faith.



The Design of the Book

It is the design of this volume to furnish the believer with a Standard Biography of Jesus Christ, in the words of the Gospels as interpreted according to the generally accepted view by scholars who are approved in all the churches. It has been written in modern historical and literary form for the aid and convenience of the present-day Christian reader, teacher and worker.

* * *

It is distinctively Biblical in its character, contents and form. Jesus is presented as the Pre-Existent Messiah, who in the beginning was God; as the Incarnated and only Begotten Son, the Man of Galilee, who went about doing good and preaching the Glad Tidings of the Kingdom, and who was crucified for the sins of the world; and as the King of Kings and Lord of Lords in His resurrection and ascension glory, who is now preparing the world for the Great Consummation when He will gather the Redeemed with Himself in the Heavenly Jerusalem.

* * *

It is modern in its design and plan, and seeks according to the traditional view of the Gospels to present Jesus in His personal history from the beginning of all things to the end of all things. The volume is a unit throughout, and seeks to satisfy careful readers who desire a standard biography of their Saviour. As a whole and in all its parts it is made perfectly plain, and all the resources of present-day inquiry and narration have been employed, in order that His life as a whole and in its manifold aspects may be fully understood.

* * *

The literary requirements of such a biography have been carefully observed in order to exhibit the character and form of the Gospel narratives in all their historical contents, literary beauty and doctrinal significance. By the aid of the printer's art this has been very satisfactorily accomplished, and will be found of great helpfulness to the understanding of the believer. The Gospel parallels have been arranged in the order of their publication—Mark, Matthew, Luke, John—for the convenience of the student who desires to compare the four records, no word having been omitted. The quoted words, whether of Jesus or others, will be found separated from the narratives of the Evangelists, and so analyzed throughout as to enable the

teacher to expound the utterances of Jesus from the pages of this book. Quotations from the Old Testament are displayed in Italics in their original poetical form. Those who desire to pursue this literary inquiry further are referred to *The Biblical Gospels* and *The Literary New Testament*.

* * *

The well known and generally accredited Gospel authorities have been zealously followed throughout this volume, and the views herein set forth are those that have prevailed in the Church since the days of the Apostles, and are the common property of the entire Christian world. There is a substantial uniformity of opinion among Christian scholars upon all questions arising from the study of the life, character and ministry of Jesus. The lives by Andrews, in America; Stalker, Geikie, Farrar, and Edersheim, in Great Britain; the Abbé Fouard, in France; the great works of German scholars led by Neander; and many others, with the immensely valuable contents of the well known commentaries, dictionaries, and encyclopedias, are found to be in very happy general agreement. All critical opinion as such has been avoided in this work. For those who wish to pursue the critical study of the Gospels in the same form, reference is here made to *The University Life of Christ*.

* * *

The relevant or associated events of sacred and secular history have been included in the plan of this work. Some of these have reference to Jesus Himself and others to His times, and are derived from Hebrew, Greek and Roman authorities. The placing and dating of events herein contained will be found especially valuable.

* * *

The great doctrines of Christ are made to appear from chapter to chapter in the biographical narrative. Thus the Divinity of Jesus appears from the first division, in which He is presented as the Pre-Existent Messiah, and in His immaculate incarnation and nativity. The Messiahship of Jesus is attested by the voice from heaven at the time of His manifestation at the Jordan. The mystery of the Lord's Supper is expounded in the Discourse at Capernaum on "The Bread of Life." The Atonement is set forth in the Crucifixion, as the immortal life is confirmed by the Resurrection and Ascension, and the present-day ministry is made real by the coming of the Holy Spirit.

* * *

This volume is designed to present Jesus in the words of the Gospels written in proper historical and literary form, that His life

may be made to appear as the altogether sufficient foundation of our faith, and the adorable object of our homage, worship and service. Side by side with the Gospels as they are found in the Word of God, this biography of Jesus should prove to be an invaluable aid to our understanding of Him "whom to know aright is life Eternal." The Gospels were circulated among disciples who knew from the traveling Apostles the facts of Jesus' life, and were designed as narratives of the Glad Tidings rather than formal biographies of our Lord. This volume, accordingly, is designed to familiarize the believer with the facts, order and character of Jesus' life, that the Glad Tidings may be fully understood. One can hardly follow the narrative throughout without concluding with the devout declaration of faith which has been so well written:

*If Jesus Christ is a man, and only a man, I say,
That of all mankind I cleave to Him, and to Him will I
 cleave alway.
But if Jesus Christ be God, and the only God, I swear,
I will follow Him through heaven and hell, the earth,
 the sea, the air.*

S. TOWNSEND WEAVER.

April, 1911.

Table of Contents

FRONTISPICE: Nicephorus' "Description of Our Lord."	
DESIGN OF THE BOOK.	
INDEX TO THE GOSPELS.	
THE GOSPEL PROLOGUE.	

THE FIRST DIVISION: THE PRE-EXISTENCE OF THE MESSIAH.

Part One: The Messiah of Eternity.

Part Two: The Messiah of History.

	Page
CHAPTER I. THE MESSIAH OF THE AGES.....	I
THE CHRIST OF CREATION.....	1
CHAPTER II. THE MESSIAH OF THE WORLD.....	2
THE CHRIST OF CIVILIZATION.....	2
§1. The Messiah of Man.....	2
§2. The Messiah of Redemption.....	2
§3. The Priestly Order of Melchizedek.....	2
CHAPTER III. THE MESSIAH OF THE CHOSEN PEOPLE.....	3-7
THE CHRIST OF REVELATION.....	3-7
§1. The Messiah of the Abrahamic Covenant.....	3
§2. The Messianic Star of Jacob.....	3
§3. The Messiah of the Law.....	3
§4. The Messianic Son of David.....	3
§5. The Messiah of the Psalms.....	3
§6. The Messiah of the Prophets.....	4
i. The Promise of the Messianic Restoration.....	4
ii. The Promise of the Messiah-King.....	4
iii. The Promise of a Shepherd-Messiah.....	5
iv. The Promise of a Priest-Messiah.....	5
v. The Promise of a Suffering Messiah.....	5
vi. The Messiah of the Restoration.....	6
vii. The Messiah as the Son of Man.....	7

	Page
Part Three: The Messianic Fulness of Time.....	8-15
CHAPTER I. THE DECLINE OF ISRAEL.....	8-9
THE DIFFUSION OF JEWISH CULTURE.....	8
§1. The Dispersion of the Hebrew People.....	8
§2. The Decline of the Law and the Prophets.....	8
§3. The Rise of the Rabbi and the Traditions.....	9
CHAPTER II. THE RISE OF THE GRECIAN EMPIRE.....	10-11
I. THE DIFFUSION OF GENTILE CULTURE.....	10-11
§1. The Conquests of Alexander.....	10
§2. The Founding of Alexandria.....	10
§3. The Egyptian Supremacy in Palestine.....	10
§4. The Publication of the Greek Bible.....	10
§5. The Jewish Party of Sadducees.....	10
§6. The Apocrypha and Apocalypses.....	11
§7. The Syrian Supremacy in Palestine.....	11
II. THE REVIVAL OF JUDAISM.....	11
§1. The Sacrilege of Antiochus and Revolt of the Ham- merers.....	11
§2. The Maccabæan Restoration.....	11
§3. The Jewish Party of Pharisees.....	11
CHAPTER III. THE RISE OF THE ROMAN EMPIRE.....	12
THE UNITY OF THE NATIONS.....	12
§1. The Universal Roman Supremacy.....	12
§2. The Roman Conquest of Palestine.....	12
§3. The Reign of Herod the Great.....	12
§4. The Reign of Emperor Augustus.....	12
§5. The Building of Herod's Temple.....	12
CHAPTER IV. THE UNIVERSAL EXPECTATION.....	13-15
THE HOPE OF THE WORLD.....	13-15
§1. The General Moral Decadence.....	13
§2. The Expectation of the Jews.....	13
§3. The Revelation to Simeon.....	13
§4. The Ministry of the Prophetess.....	13
§5. The Expectation of the Gentiles.....	13
§6. The Betrothal of Joseph and Mary.....	14
§7. The Vision of Zacharias the Priest.....	14
§8. The Miraculous Conception of Elisabeth.....	15

THE SECOND DIVISION: THE INCARNATION OF THE SON OF GOD.

THE INTRODUCTION.....	19
THE PREFACE TO THE GOSPEL.....	19
THE EVANGELIST'S ADDRESS TO THEOPHILUS.....	19

	Page
Part One: The Private Life of Jesus Christ	19-35
CHAPTER I. THE INCARNATION	19-23
THE IMMACULATE CONCEPTION	19
§1. The Annunciation to the Virgin.....	19
§2. The Messiah's Star in the East.....	20
§3. The Visit of Mary to Elisabeth.....	20
§4. The Vision of Joseph.....	21
§5. The Marriage of Joseph and Mary.....	22
§6. The Birth of John the Baptist.....	22
CHAPTER II. THE NATIVITY OF THE MESSIAH.....	24-30
THE IMAGE OF THE INVISIBLE GOD.....	24
§1. The Decree of Emperor Augustus.....	24
§2. The Journey of Joseph and Mary to Bethlehem.....	24
§3. The Birth of Jesus.....	24
§4. The Genealogy of Jesus.....	25
i. The Hebrew Lineage of Jesus.....	25
ii. The Natural Ancestry of Jesus.....	26
iii. The Divine Nature of Jesus.....	26
§5. The Proclamation to the Shepherds.....	26
§6. The Circumcision of Jesus.....	27
§7. The Presentation in the Temple.....	27
§8. The Prophecies of Simeon and Anna.....	28
§9. The Visit of the Wise Men.....	28
§10. The Flight into Egypt.....	29
§11. The Massacre at Bethlehem.....	30
CHAPTER III. THE RESIDENCE AT NAZARETH.....	31-33
THE CHILDHOOD OF THE MESSIAH.....	31
§1. The Death of Herod the Great.....	31
§2. The Reign of Archilaus.....	31
§3. The Reign of Herod the Tetrarch.....	31
§4. The Reign of Philip the Tetrarch.....	31
§5. The Return of the Holy Family.....	31
§6. The Childhood of Jesus.....	32
§7. The Family of Joseph and Mary.....	32
§8. The Birth of the Apostle Paul.....	32
§9. The Deposition of Archelaus.....	32
§10. The Rise of the Zealot Party.....	33
§11. The Passover Visit to Jerusalem.....	33
§12. The Young Manhood of Jesus.....	33
§13. The Synagogue Worship at Nazareth.....	33
CHAPTER IV. THE CARPENTER AT NAZARETH.....	34-35
THE MAN AMONG MEN.....	34
§1. The Provincial Reign of Tiberias.....	34
§2. The Death of Augustus and Reign of Tiberias.....	34
§3. The Death of Joseph.....	34
§4. The Carpenter at Nazareth.....	34
§5. The Retirement of John to the Desert.....	34

	Page
§6. The High-Priesthood of Caiaphas.....	35
§7. The Founding of Tiberias in Galilee.....	35
§8. The Governorship of Pontius Pilate.....	35

Part Two: The Public Life of Jesus Christ..... 37-283

CHAPTER I. THE BEGINNING OF JESUS' MINISTRY..... 39-50

A. THE MANIFESTATION OF THE MESSIAH 41-50

I. THE FORERUNNER OF THE MESSIAH..... 41-44

- §1. The Call of John the Baptist..... 41
- §2. The Ministry of John the Baptist..... 41

II. THE MANIFESTATION OF THE MESSIAH..... 44-47

- §1. The Baptism of Jesus..... 44
- §2. The Voice from Heaven..... 44
- §3. The Temptation of Jesus..... 45
- §4. The Priestly Inquiry and the Lamb of God..... 47

III. THE FIRST DISCIPLES AND MIRACLE..... 48-50

- §1. The Call of John and Andrew..... 48
- §2. The Call of Simon Peter..... 48
- §3. The Call of Philip and Nathanael..... 48
- §4. The First Miracle of Jesus..... 49
- §5. The Sojourn of Jesus at Capernaum..... 50

CHAPTER II. THE FIRST YEAR OF JESUS' MINISTRY..... 51-74

B. THE FIRST MINISTRY IN JUDÆA..... 53-59

I. THE PUBLIC APPEARANCE AT JERUSALEM..... 53-55

- §1. The First Passover..... 53
- §2. The First Cleansing of the Temple..... 53
- §3. The Reception of Jesus in Jerusalem..... 54
- §4. The Inquiry of Nicodemus..... 54
- §5. The Love of God for the World..... 55

II. THE MINISTRY IN JUDÆA..... 55-57

- §1. The Preaching of Jesus Near John..... 55
- §2. The Success of Jesus in Judæa..... 55
- §3. The Testimony of John to the Messiah..... 56
- §4. The Marriage of Herod and Herodias..... 56
- §5. The Denunciation of Herod by John..... 56
- §6. The Report of Jesus' Ministry in Jerusalem..... 56
- §7. The Arrest of John the Baptist..... 57
- §8. The Departure of Jesus from Judæa..... 57

III. THE MINISTRY IN SAMARIA..... 57-59

- §1. The Messiah and the Samaritans..... 57

C. THE BEGINNING OF THE MINISTRY IN GALILEE 61-74

IV. THE MINISTRY OF THE KINGDOM..... 63-66

- §1. The Arrival of Jesus in Galilee..... 63
- §2. The Second Visit to Cana..... 63
- §3. The First Rejection at Nazareth..... 64

§4. The Settlement at Capernaum.....	65
§5. The Miraculous Draught and Call of the Four.....	65
V. A DAY'S MINISTRY AT CAPERNAUM.....	67-69
§1. The Sermon in the Synagogue.....	67
§2. The Healing of a Demoniac.....	67
§3. The Healing of Peter's Wife's Mother.....	68
§4. The Healing of the Multitude in the Evening.....	68
VI. THE FIRST PREACHING TOUR.....	69-70
§1. The Ministry Through Galilee.....	69
§2. The Healing of a Leper.....	69
VII. THE RETURN FROM THE FIRST TOUR.....	70-74
§1. The Healing of a Paralytic.....	70
§2. The Teaching by the Seaside.....	72
§3. The Call of Levi.....	72
§4. The Feast of Levi for Jesus.....	73
§5. The Question about Fasting.....	73
 CHAPTER III. THE SECOND YEAR OF JESUS' MINISTRY 75-136	
<i>D. THE GREAT FAME OF JESUS.....</i>	<i>77-96</i>
I. THE VISIT TO JERUSALEM AND RETURN.....	77-83
§1. The Second Passover of Jesus' Ministry.....	77
§2. The Healing of the Man at the Pool.....	77
§3. The Discourse on the Son of God.....	78
i. The Nature and Prerogatives of the Son.....	78
a. The Relation of the Son to the Father.....	78
b. The Relation of the Son to Mankind.....	79
ii. The Three Witnesses to the Son.....	79
a. The Witness of John the Baptist.....	79
b. The Witness of Jesus' Works.....	79
c. The Witness of the Scriptures.....	79
iii. The Rejection of the Witnesses to the Son.....	79
The Absence of Divine Love is the Ground of Unbelief.....	79
§4. The Plucking of Grain on the Sabbath.....	80
§5. The Withered Hand Restored.....	81
§6. The Great Fame of Jesus.....	82
II. THE INSTITUTION OF THE APOSTOLATE.....	83-92
§1. The Night in Prayer.....	83
§2. The Appointment of Twelve Apostles.....	83
§3. The "Sermon on the Mount".....	84
§4. The Return to Capernaum.....	90
§5. The Centurion's Servant.....	91
III. THE SECOND PREACHING TOUR.....	92-96
§1. The Visit to Nain.....	92
§2. The Inquiry of John the Baptist.....	92
§3. The Witness of Jesus to John.....	93
§4. The Mighty Works of Jesus.....	94
§5. The Conversion of Mary Magdalene.....	95
§6. The First Anointing of Jesus.....	95
§7. The Completion of the Second Tour.....	96

	Page
<i>E. THE EMISSARIES FROM JERUSALEM</i>	97-121
IV. THE JERUSALEM EMISSARIES AT CAPERNAUM	99
§1. The Action of the Sanhedrin	99
§2. The Solicitude of Jesus' Friends	99
§3. The Blind and Dumb Demoniac	99
§4. The Blasphemy against the Spirit	99
§5. The Messianic Sign of the Resurrection	100
§6. The Solicitude of Jesus' Mother and Brethren	101
V. THE PARABLES OF THE KINGDOM	102-108
<i>a. The Parables by the Sea, near Capernaum</i>	102-107
§1. The Parable of "The Sower"	102
§2. The Design of the Parable	103
§3. The Exposition of the Parable of "The Sower"	104
§4. The Parable of "The Lamp on the Stand"	105
§5. The Parable of "The Tares"	105
§6. The Parable of "The Seed Growing"	106
§7. The Parable of "The Mustard Seed"	106
§8. The Parable of "The Leaven"	106
§9. The Success of the Parable	107
<i>b. The Return to Capernaum and the Continued Teaching by Parable</i>	107-108
§10. The Exposition of the Parable of "The Tares"	107
§11. The Parable of "The Hidden Treasure"	107
§12. The Parable of "The Pearl"	108
§13. The Parable of "The Fishing Net"	108
§14. The Parable of "The Householder"	108
VI. THE RETIREMENT TO GERASA AND RETURN	108-115
§1. The Stilling of the Tempest	108
§2. The Demoniacs of Gerasa	109
§3. The Return to Capernaum	112
§4. The Healing of the Daughter of Jairus and the Invalid Woman	112
§5. The Healing of two Blind Men at Capernaum	115
§6. The Dumb Demoniac at Capernaum	115
VII. THE THIRD PREACHING TOUR AND GATHERING CRISIS IN GALILEE	115-121
§1. The Journey through Galilee	115
§2. The Second Rejection at Nazareth	116
§3. The Mission of the Twelve	116
§4. The Martyrdom of John the Baptist	119
§5. The Report of Jesus at Tiberias	120
§6. The Alarm of Herod the Tetrarch	120
§7. The Return of the Twelve	121
F. THE CRISIS IN THE GALILÆAN MINISTRY	123-136
VIII. THE PROMISE AND MYSTERY OF THE LORD'S SUPPER	125-136
§1. The Retirement to Bethsaida Julius	125
§2. The Feeding of the Five Thousand	125

	Page
§3. The Plan to make Jesus King.....	127
§4. The Sending of the Apostles Across the Sea.....	128
§5. The Dispersion of the Multitude.....	128
§6. The Night in Prayer in the Mountain.....	128
§7. The Walking of Jesus on the Sea.....	129
§8. The Healing of the People.....	130
§9. The Discourse on "The Bread of Life".....	130
i. The Multitude from Bethsaida Julius.....	130
ii. The Discourse on the Son as the Giver of Life.....	131
a. The Material and Spiritual Bread.....	131
b. The Spiritual Bread from Heaven.....	131
c. The Spiritual Bread and the Messiah.....	131
d. The Messiah of the Incarnation.....	132
e. The Messiah of the Atonement.....	132
f. The Messiah of the Ascension.....	133
iii. The Crisis Among the Disciples in Galilee.....	133
§10. The Approaching Passover.....	133
§11. The Tradition of the Elders.....	133
i. The Law of God and the Traditions.....	133
ii. The Exposition for the Multitude.....	135
iii. The Offence to the Pharisees.....	135
iv. The Exposition for the Apostles.....	135

CHAPTER IV. THE THIRD YEAR OF JESUS' MINISTRY. 137-283

G. THE NORTHERN RETIREMENT WITH THE APOSTLES.....139-154

I. THE RETIREMENT TO PHŒNICIA.....	139-140
§1. The Sojourn in Phœnicia.....	139
§2. The Syrophœnician Woman's Daughter.....	139
II. THE RETURN FROM PHŒNICIA TO THE SEA....	140-142
§1. The Return through Decapolis.....	140
§2. The Healing of the Multitudes.....	140
§3. The Healing of a Deaf and Dumb Man.....	140
§4. The Feeding of the Four Thousand.....	141
§5. The Request for a Sign.....	142
III. THE SOJOURN NEAR CÆSAREA PHILIPPI.....	142-150
§1. The Leaven.....	142
§2. The Healing of a Blind Man.....	143
§3. The Great Confession.....	144
§4. The First Forecast of the Crucifixion.....	145
§5. The Cost of Discipleship.....	145
§6. The Transfiguration of Jesus.....	146
§7. The Healing of the Demoniac Boy.....	148
IV. THE RETURN FROM CÆSAREA PHILIPPI.....	150-153
§1. The Secret Return into Galilee.....	150
§2. The Second Forecast of the Crucifixion.....	150
§3. The Arrival at Capernaum.....	151
§4. The Payment of the Temple Tax.....	151
§5. The Question "Who is Greatest?".....	151
§6. The Instruction in Forgiveness.....	153
§7. The Parable of "The Unmerciful Servant".....	153

	Page
<i>H. THE GREAT JOURNEY TO JERUSALEM</i>	155-204
V. THE FEAST OF TABERNACLES AND RETURN ...	157-164
§1. The Transfer of the Ministry to Jerusalem.....	157
§2. The Secret Journey to Jerusalem.....	157
§3. The State of Public Opinion at Jerusalem.....	157
§4. The Arrival of Jesus at the Feast.....	158
§5. The Last Day of the Feast.....	159
§6. The Woman Taken in Sin.....	160
§7. "The Light of the World".....	161
i. The Declaration of the Truth.....	161
ii. The Belief of the Multitude.....	161
iii. The Disbelief and Violence of the Multitude.....	162
§8. The Return to Galilee.....	164
VI. THE FEAST OF DEDICATION AND MINISTRY IN PERÆA	164-187
<i>a. The Journey to the Feast of Dedication</i>	164-168
§1. The Final Departure from Galilee.....	164
§2. The Rejection in Samaria.....	164
§3. The Would-be Disciples of Jesus.....	164
§4. The Mission of the Seventy.....	165
§5. The Report of the Seventy.....	166
§6. The Parable of "The Good Samaritan".....	167
§7. The Visit to Bethany.....	167
<i>b. The Feast of Dedication at Jerusalem</i>	168-172
§1. The Decree of Excommunication.....	168
§2. The Healing of the Man Born Blind.....	168
i. The Healing of the Blind Man.....	168
ii. The Confession to the Neighbors.....	168
iii. The Confession to the Church.....	169
iv. The Examination of the Parents.....	169
v. The Final Examination and Suspension of the Man.....	170
vi. The New Fold of Faith.....	170
vii. The Shepherd of the New Fold.....	171
§3. The Public Acknowledgment of His Messiahship.....	172
§4. The Escape to Bethany in Peræa.....	172
<i>c. The Ministry in Peræa</i>	173-187
§1. The Sojourn at Bethany of Peræa.....	173
§2. The Instruction in Prayer.....	173
§3. The Discourse upon the Kingdom of Satan.....	174
§4. The Praise of a Woman.....	174
§5. The Response to the Request for a Sign.....	175
§6. The Woes Uttered at the Table of a Pharisee.....	175
§7. The Leaven of the Pharisees.....	176
§8. The Discourse on Wordly-Mindedness.....	177
i. The Law of Possession.....	177
ii. The Parable of the Rich Fool.....	177
iii. The Providence of God and Preparation for the End.....	177

iv. The Responsibility of Discipleship.....	178
v. The Signs of the Times for the Multitude.....	179
§9. The Slaughter of the Galilæans.....	179
i. The Law of the Judgment.....	179
ii. The Parable of "The Fig Tree".....	179
§10. The Woman Healed on the Sabbath.....	180
i. The Hypocrisy of the Ruler.....	180
ii. The Parable of "The Mustard Seed".....	180
iii. The Parable of "The Leaven".....	180
§11. The Number of the Saved.....	181
§12. The Warning Against Herod.....	181
§13. The Table Talk of Jesus.....	182
i. The Guest of a Chief Pharisee.....	182
ii. The Healing of a Man Among the Guests.....	182
iii. The Places of Honor at the Banquet.....	182
iv. The True Hospitality.....	182
v. The Parable of "The Great Supper".....	182
§14. The Cost of Discipleship.....	183
§15. The Three-One Parable of Grace.....	184
i. The Parable of "The Wandering Sheep".....	184
ii. The Parable of "The Lost Coin".....	184
iii. The Parable of "The Penitent Son".....	184
§16. The Parables of Warning.....	185
i. The Parables of "The Unjust Steward".....	185
ii. The Parable of "The Rich Man and Lazarus".....	186
iii. The Woe of Causing Others to Stumble.....	187
iv. The Parable of "The Unprofitable Servants".....	187
VII. THE RAISING OF LAZARUS AND RETREAT TO	
EPHRAIM.....	187-191
§1. The Death of Lazarus.....	187
i. The Call of Jesus to Bethany.....	187
ii. The Arrival of Jesus at Bethany.....	188
iii. The Raising of Lazarus from the Dead.....	189
§2. The Sanhedrin's Decree of Death Against Jesus.....	190
§3. The Retirement to Ephraim.....	190
VIII. THE FINAL JOURNEY TO JERUSALEM.....	191-204
§1. The Approaching Passover at Jerusalem.....	191
§2. The Healing of the Ten Lepers.....	191
§3. The Coming of the Kingdom.....	191
i. The Reply of Jesus to the Pharisees.....	191
ii. The Address to the Disciples on Last Things.....	192
iii. The Parable of "The Unjust Judge".....	192
iv. The Parable of "The Pharisee and Publican".....	193
§4. The Question of Divorce.....	193
§5. The Blessing of the Little Children.....	194
§6. The Rich Young Ruler.....	195
i. The Inheritance of Eternal Life.....	195
ii. The Rich and the Kingdom of God.....	196
iii. The Parables of "The Labourers".....	198
§7. The Third Forecast of the Crucifixion.....	198
§8. The Ambition of James and John.....	199
§9. The Arrival at Jericho.....	200

i. The Healing of Blind Bartimæus.....	200
ii. The Conversion of Zacchæus.....	202
iii. The Parable of "The Pounds".....	202
§10. The Visit to Bethany of Judæa.....	203
i. The Arrival of Jesus at Bethany.....	203
ii. The Supper for Jesus at Bethany.....	203
iii. The Second Anointing of Jesus.....	203
§11. The Plot of the Sanhedrin against Lazarus.....	204

I. THE LAST MINISTRY IN JERUSALEM..... 205-250

IX. THE GREAT PASSION WEEK 207

a. *The Controversy with the Jewish Authorities* 207-235

SUNDAY, APRIL 2: A DAY OF TRIUMPH 207-209

THE MESSIAH-KING OF THE JEWS..... 207

The Triumphal Entry Into Jerusalem..... 207

MONDAY, APRIL 3: A DAY OF AUTHORITY..... 210-211

THE SON IN HIS FATHER'S HOUSE..... 210

§1. The Cursing of the Fig Tree..... 210

§2. The Second Cleansing of the Temple..... 210

§3. The Plot of the Jews against Jesus..... 211

§4. The Daily Visits to the Temple..... 211

TUESDAY, APRIL 4: A DAY OF CONTROVERSY..... 211-233

I. THE CHIEF STONE OF THE CORNER..... 211

THE INSTRUCTION IN FAITH..... 211

II. THE CONTROVERSY WITH THE SANHEDRIN..... 212

§1. The Challenge of Jesus' Authority..... 213

§2. The Parables of Warning for the Pharisees..... 213

i. The Parable of "The Two Sons"..... 213

ii. The Parable of "The Wicked Husbandmen"..... 214

iii. The Parable of "The Marriage Feast"..... 216

§3. The Conspiracy of the Jews to Ensnare Jesus..... 216

i. The Tribute for the Romans..... 216

ii. The Doctrine of the Resurrection..... 218

iii. The Greatest Commandment of the Law..... 219

§4. The Question: How is Christ David's Son?..... 220

§5. The Great Indictment of the Pharisees..... 221

III. THE WIDOW'S TWO MITES..... 223

THE GOSPEL OF GIVING..... 223

IV. THE RELATION OF GENTILES AND JEWS TO JESUS..... 224

§1. The Gentiles Seek Jesus..... 224

§2. The Jews Reject Jesus..... 225

V. THE GREAT DISCOURSE ON LAST THINGS..... 226

§1. The Destruction of the Temple Foretold..... 226

§2. The Discourse on the Fall of Jerusalem and End of the World..... 226

	Page
WEDNESDAY, APRIL 5: A DAY OF RETIREMENT.....	233-235
THE CONSPIRACY OF JUDAS WITH THE CHIEF PRIESTS.....	233
§1. The Retirement of Jesus at Bethany.....	233
§2. The Plot to Secretly Slay Jesus.....	234
§3. The Agreement of Judas Iscariot.....	234
§4. The Final Anointing of Jesus at Bethany.....	234
b. <i>The Last Ministry to the Apostles</i>	235-250
THURSDAY, APRIL 6: THE LAST DAY WITH THE TWELVE.....	235-250
I. THE INSTITUTION OF THE LORD'S SUPPER.....	235-242
§1. The Observance of the Passover.....	235
i. The Preparation for the Passover.....	235
ii. The Arrival of Jesus with the Twelve.....	236
iii. The Question: "Who is Greatest?".....	237
iv. The Washing of the Apostles' Feet.....	237
v. The Commendation of His Example.....	238
vi. The Passover Celebration.....	238
vii. The Exposure of Judas Iscariot.....	239
viii. The Glory of the Son of God.....	240
§2. The Institution of the Lord's Supper.....	241
II. THE LAST DISCOURSES OF JESUS.....	242-250
THE FATHER, THE SON AND THE HOLY SPIRIT.....	242
§1. The Discourse in the Upper Room.....	242
i. The Christ and the Father.....	242
ii. The Christ and the Disciples.....	242
iii. The Christ and the Holy Spirit.....	243
§2. The Singing of the Passover Hymn.....	243
§3. The Departure from the Upper Room.....	243
§4. The Discourse on the Way to Mount Olivet.....	244
i. The Living Union with Christ.....	244
ii. The Issue: The Disciples and Christ.....	244
iii. The Disciples and the World.....	245
iv. The World and the Holy Spirit.....	245
v. The Holy Spirit and the Disciples.....	246
vi. The Sorrow Become Joy.....	246
vii. The Ultimate Victory.....	246
§5. The High-Priestly Prayer of Jesus.....	247
i. The Son and the Father.....	247
ii. The Son and His Immediate Disciples.....	247
iii. The Son and the Church of the Ages.....	248
§6. The Desertion of the Apostles Foretold.....	248
§7. The Instruction for Their Journeys.....	250
J. <i>JHE PASSION OF JESUS</i>	251-283
FRIDAY, APRIL 7: THE DAY OF DEATH.....	253-282
I. THE PROLOGUE.....	253
THE GREAT LOVE OF GOD FOR THE WORLD.....	253

II. THE ARREST ON THE MOUNT OF OLIVES.	253-257
§1. The Retirement to the Garden of Gethsemane	253
§2. The Agony in the Garden.....	253
§3. The Betrayal and Arrest of Jesus.....	255
§4. The Resistance of Simon Peter.....	256
§5. The Escape of the Apostles.....	256
§6. The Seizure of Jesus.....	257
§7. The Escape of a Young Man.....	257
III. THE TRIAL AND CONDEMNATION OF JESUS.....	258-273
A. THE JEWISH TRIAL OF JESUS	258-263
§1. The Trial of Jesus Before Annas.....	258
§2. The Trial Before the Sanhedrin.....	258
i. The Transfer from Annas.....	258
ii. The Presence of Peter and John.....	258
iii. The False Charge of Sedition.....	259
iv. The Charge of Blasphemy.....	259
v. The Condemnation of Jesus.....	260
vi. The Mocking of Jesus.....	260
vii. The Denials of Simon Peter.....	260
§3. The Legal Condemnation of Jesus.....	262
§4. The Transfer to the Roman Governor.....	263
§5. The Remorse and Suicide of Judas.....	263
B. THE ROMAN TRIAL OF JESUS.....	264-273
§1. The Governor's Refusal of the Verdict.....	264
§2. The Civil Accusation against Jesus.....	265
i. The Charge of Treason.....	265
ii. The Examination of Jesus for Treason.....	265
iii. The Kingly Character and Claims of Jesus.....	265
iv. The First Acquittal of Jesus.....	266
§3. The Trial Before Herod of Galilee.....	266
i. The Charge of Treason Renewed.....	266
ii. The Transfer of Jesus to Herod the Tetrarch.....	267
iii. The Trial by Herod the Tetrarch.....	267
iv. The Accusation Before Herod.....	267
v. The Examination of Jesus by Herod.....	267
vi. The Mocking and Acquittal of Jesus by Herod.....	267
vii. The Friendship of Herod and Pilate.....	267
§4. The Second Acquittal by Pilate	268
i. The Dream and Plea of Pilate's Wife.....	268
ii. The Second Acquittal of Jesus by Pilate.....	268
§5. The Passover Amnesty.....	268
i. The Proposal of Jesus' Release.....	268
ii. The Request for Barabbas' Release.....	269
iii. The Rejection of Pardon for Jesus.....	269
iv. The Third Acquittal of Jesus by Pilate.....	270
§6. The Tumult against Pilate.....	268
i. The Jews Reject the Decision of the Governor.....	270
ii. The Governor's Act of Innocence.....	270
iii. The Release of Barabbas.....	270
iv. The Scourging of Jesus.....	271
v. The Mocking of Jesus by the Soldiers.....	271
vi. The Fourth Acquittal.....	271

§7. The Renewal of the Charge of Blasphemy.....	272
i. The Jewish Charge against Jesus.....	272
ii. The Final Examination of Jesus.....	272
§8. The Surrender of Pilate.....	272
i. The Criticism of the Governor.....	272
ii. The Jewish Allegiance to Cæsar (?).....	272
iii. The Order of Crucifixion.....	273
iv. The Removal of the Mock Apparel.....	273

IV. THE CRUCIFIXION OF JESUS..... 273-281

§1. The Via Dolorosa.....	273
§2. The Meeting with Simon of Cyrene.....	274
§3. The Words of Jesus for the Sorrowing Multitudes.....	274
§4. The Arrival at Calvary.....	274
§5. The Refusal of the Stupefying Drink.....	274
§6. The Nailing to the Cross and the Prayer of Forgiveness.....	275
§7. The Criminal Superscription.....	275
§8. The Parting of Jesus' Garments.....	276
§9. The Watching Soldiers.....	276
§10. The Mocking Multitudes.....	276
§11. The Mocking Rulers of the Jews.....	276
§12. The Mocking and Believing Malefactors.....	277
§13. The Midday Darkness over the Land.....	277
§14. The Last Words to His Mother.....	278
§15. The Desertion of Jesus by the Father.....	278
§16. The Thirst of Jesus upon the Cross.....	278
§17. The Death of Jesus with the Broken Heart.....	279
§18. The Parting of the Temple Veil.....	279
§19. The Testimony of the Roman Centurion.....	279
§20. The Witnessing Multitude to the Crucifixion.....	280
§21. The Witnessing Relatives and Friends of Jesus.....	280
§22. The Removal of the Bodies.....	280
§23. The Piercing of Jesus' Side.....	281
§24. The Witnessing Evangelist to the Crucifixion.....	281

V. THE THREE DAYS IN THE TOMB..... 281-282

§1. The Request of Joseph for the Body of Jesus.....	281
§2. The Burial of Jesus near Jerusalem.....	282

SATURDAY, APRIL 8: THE DAY IN THE TOMB..... 282-283

§1. The Guard of the Sanhedrin.....	282
§2. The Sabbath Rest for the Disciples.....	283
§3. The Sorrowing Companions of Jesus.....	283
§4. The Purchase of Spices by the Women.....	283

THE THIRD DIVISION:

JESUS THE EVER-LIVING SAVIOUR

Part One: The Last Forty Days.

CHAPTER I. THE RESURRECTION OF JESUS..... 287-300

SUNDAY, APRIL 9: THE DAY OF LIFE.

I. THE APOSTOLIC SUMMARY..... 287

§1. The Summary of the Apostle Paul.....	287
§2. The Summary of Luke the Evangelist.....	287

II. THE RESURRECTION OF JESUS	283
§1. The Earthquake at the Tomb.....	283
§2. The Open Tomb and the Resurrection.....	283
§3. The Alarm of the Guard.....	283
III. THE WOMAN AND THE TOMB.....	288-290
§1. The Discovery of the Open Tomb.....	288
§2. The Report of Mary Magdalene.....	289
§3. The Announcement of the Resurrection.....	289
§4. The Message for the Apostles.....	289
§5. The Report of the Women to the Apostles.....	290
§6. The Disbelief of the Apostles.....	290
§7. The Visit of Peter and John to the Tomb.....	290
CHAPTER II. THE APPEARANCES OF JESUS.....	291-300
I. THE WOMEN AND THE RESURRECTION.....	291-292
§1. The Return of Mary Magdalene.....	291
§2. The Appearance of Jesus to Mary Magdalene.....	291
§3. The Report of Mary Magdalene to the Apostles.....	291
§4. The Disbelief of the Apostles.....	292
§5. The Appearance to the Other Women.....	292
§6. The Message of Jesus to the Apostles.....	292
II. THE JEWS AND THE RESURRECTION.....	292-293
§1. The Report of the Guard.....	292
§2. The Bribe of the Sanhedrin.....	292
§3. The Jewish Report of the Theft of the Body.....	293
III. THE APPEARANCES TO THE APOSTLES.....	293-296
§1. The Appearance to Simon Peter.....	293
§2. The Appearance at Emmaus.....	293
§3. The First Appearance to the Eleven.....	294
§4. The Disbelief of Thomas.....	296
§5. The Assurance and Faith of Thomas.....	296
IV. THE APPEARANCES IN GALILEE.....	296-300
§1. The Departure into Galilee.....	296
§2. The Appearance on the Mountain.....	296
§3. The World-Wide Evangelistic Commission.....	297
§4. The Restoration of Simon Peter.....	297
§5. The Meeting with More Than Five Hundred.....	300
§6. The Meeting with His Brother James.....	300
§7. The Unrecorded Ministry of Jesus.....	300

Part Two: The Heavenly Ministry of Jesus.

CHAPTER I. THE ASCENSION OF JESUS.....	303-304
THE GLORIFIED SON OF GOD.....	303
§1. The Last Appearance of Jesus.....	303
§2. The Ascension of Jesus.....	303
§3. The Promise of Jesus' Return.....	304
§4. The Watching Disciples in Jerusalem.....	304

	Page
CHAPTER II. THE MINISTRY OF JESUS IN HEAVEN.....	305-306
I. THE RULER OF THE UNIVERSE AS KING OF KINGS AND LORD OF LORDS.....	305
The Coronation of Jesus.....	305
II. THE GREAT HIGH PRIEST OF THE CHURCH.....	306
The Ministry of Intercession.....	306
CHAPTER III. THE MINISTRY IN THE WORLD.....	307-312
THE COMING OF THE HOLY SPIRIT.....	307
I. THE FOUNDING OF THE CHURCH AMONG THE JEWS.....	307
§1. The Waiting Apostles.....	307
§2. The Great Head of the Church.....	307
§3. The Gift of the Spirit.....	307
§4. The Pentecostal Ingathering.....	307
§5. The Appearance of Jesus to Stephen.....	308
§6. The Appearance to Saul of Tarsus.....	308
§7. The Ministry with the Apostles.....	309
II. THE FOUNDING OF THE CHURCH AMONG THE GENTILES.....	309
§1. The Gift of the Spirit to the Gentiles.....	309
§2. The World-Wide Founding of the Church.....	310
III. THE MINISTRY THROUGH THE AGES.....	311
§1. The Ministry of Jesus to the Church.....	311
§2. The Ministry of Jesus to the World.....	311
§3. The Complete Evangelization of the World.....	312

Part Three: The Great Consummation.	
CHAPTER I. THE SECOND COMING OF JESUS.....	315-316
THE MANIFESTATION OF THE GLORIFIED SON.....	315
§1. The End of the World.....	315
§2. The Coming of Jesus, the Son of Man.....	316
§3. The General Resurrection.....	316
CHAPTER II. THE LAST JUDGMENT.....	318-319
THE AWARDS OF LIFE OR DEATH FOR ALL.....	318
§1. The Appearance of All Men before Jesus as Judge.....	318
§2. The Reward for the Righteous.....	318
§3. The Punishment for the Unrighteous.....	319
CHAPTER III. THE HEAVENLY JERUSALEM.....	320-322
THE NEW HEAVEN AND THE NEW EARTH.....	320
The Blessedness of the Redeemed.....	320
THE GOSPEL EPILOGUE.....	322

An Index

To the Text of the Gospels.

MARK

Chap. and Verse	Page	Chap. and Verse	Page	Chap. and Verse	Page
I.		21-25.....105		VIII.	
1, 1-8.....	41, 42	26-29, 30-		1-9.....	141
9, 10-11....	44	32.....	106	10-12.....	142
12-13.....	45	33-34.....	107	13-21.....	142, 143
14.....	57	35-41.....	108, 109	15.....	11
14-15.....	63	V.		22-26.....	143, 144
16-20.....	66	1-20.....	109, 110	27-30.....	144
21-22, 23-		21-24.....	112	31-33.....	145
28.....	67	25-34.....	112, 113	34-38.....	145, 146
29-31, 32-		35-43.....	113, 114	IX.	
34.....	68	VI.		1, 2-13....	146, 147
35-39.....	69	1-6a.....	116	14-29.....	148, 149
40-45.....	69, 70	6b.....	115	30-32.....	150
II.		7-13.....	116, 117	33.....	151
1-12.....	70, 71	14a, 14-16.	120	33-50.....	151, 152
13, 14.....	72	21-29.....	119, 120	X.	
15-17.....	73	30.....	121	1.....	164, 173
18-22.....	73, 74	31-34.....	125	2-12.....	193
23-28.....	80	35-44.....	125, 126	13-16.....	194
III.		45a.....	128	17-22.....	195
1-6.....	81	45b, 46....	128	23-31.....	196, 197
7-12.....	82	47-52.....	129	32-34.....	198
13-19.....	83	53-56.....	130	35-45.....	199, 200
19b-21....	99	VII.		46-52.....	200, 201
22-30.....	99, 100	1-13.....	133, 134	XI.	
31-35.....	101	3-6.....	9	1-11.....	207
IV.		14-15, 17-		12-14, 15-	
1-9.....	102	23.....	135	17.....	210
10-12.....	103	24-30.....	139	18.....	211
13-20.....	104	31, 32-37..	140, 141	20-25.....	211, 212
				27-33.....	212

Chap. and Verse	Page	Chap. and Verse	Page	Chap. and Verse	Page
XII.		32b-41....253, 254		21-2, 22,	
1-12.....214		41b-45....255		23.....274	
13-17.....216, 217		44.....234		24a-27....275	
18-27.....218		46.....257		24b.....276	
28-34.....219, 220		47.....256		29-30.....276	
35-37.....220		48-50, 51-		31-32.....276	
38-40.....221		52.....257		32b, 33...277	
41-44.....223		53, 54.....258		34-35, 36..278	
XIII.		55-61a....259		37, 38, 39...279	
1.....12		61b-62....259, 260		40-41.....280	
1-2.....226		63-64, 65...260		42-45.....281	
3-37.....226, 228		66-72.....260, 261		46-47.....282	
XIV.		XV.		XVI.	
1a.....233		1a.....262		1.....283	
1b-2.....234		1b.....263		2-4.....288	
3-9.....234, 235		2, 3, 4-5..265		5-6, 7.....289	
10-11.....234		6-8.....268		8.....290	
12-16.....235, 236		9-10.....269		9, 10.....291	
17.....236		11.....268		11.....292	
18, 19, 20-		12, 13.....269		12-13.....293	
21.....239		14a, 14b,		14.....294, 295	
22-25.....241		15.....270		15-18.....297	
26.....253		15b, 16-19.271		19.....304, 305	
27-31.....248, 249		15b.....273		20.....309	
32a.....253		20a, 20b...273			

MATTHEW

Chap. and Verse	Page	Chap. and Verse	Page	Chap. and Verse	Page
I.		19-23.....31, 32		IV.	
1-17.....25		20, 22.....31		1-11.....45, 46	
18-23.....21, 22				12.....57	
18, 22-24,				13-16.....65	
25.....24				17.....63	
II.		III.		18-22.....66	
2.....13, 20		1-12.....42		23-25.....69	
1-18.....28, 30		13-15, 16-			
		17.....44			

Chap. and Verse	Page
V-VII.....	84-89
VIII.	
1.....	70
2-4.....	70
5-13.....	91
14-15, 16-	
17.....	68
18.....	109
19-22.....	164, 165
23-27.....	109
28-34.....	110, 111
IX.	
1.....	112
2-8.....	71
9.....	72
10-13.....	73
14-17.....	74
18-19.....	112
20-22.....	113
23-26.....	114
27-31, 32-	
34, 35.....	115
36-38.....	117
X.	
1-42.....	117-119
2-4.....	83, 84
XI.	
1.....	119
2-6.....	92
7-19.....	93
20-30.....	94, 95
XII.	
1-8.....	80
9-14.....	81, 82
15-21.....	82, 83
22-23.....	99
24-37.....	100

Chap. and Verse	Page
38-45.....	100, 101
46-50.....	101
XIII.	
1-9.....	102, 103
10-17.....	103, 104
18-23.....	104
24-30.....	105, 106
31-32, 33.....	106
34-35, 36-	
43, 44.....	107
45-46, 47-	
50, 51-	
53.....	108
54-58.....	116
XIV.	
1.....	120
1, 2.....	121
3-5.....	57
4.....	56
6-12.....	120
13, 14.....	125
15-21.....	126
22, 22b, 23.....	128
24-33.....	129
34-36.....	130
XV.	
1-9.....	102, 103
10-11.....	135
12-14.....	135
15-20.....	136
21.....	139
22-28.....	139, 140
29, 30-31.....	140
32-38.....	141, 142
39.....	142
XVI.	
1-4.....	142
4b-12.....	143

Chap. and Verse	Page
13-20.....	144
21-23.....	145
24-28.....	146
XVII.	
1-13.....	147, 148
14-20.....	149, 150
22, 23.....	150
24-27.....	151
XVIII.	
1-14.....	152, 153
15-20.....	153
21-35.....	153, 154
XIX.	
1.....	164
1-2.....	173
3-12.....	193, 194
13-15.....	194
16-22.....	195, 196
23-30.....	197
XX.	
1-16.....	198
17-19.....	199
20-28.....	200
29-34.....	201
XXI.	
1-11.....	207, 208
12-17.....	210, 211
18-19.....	210
20-22.....	212
23-27.....	212, 213
28-32.....	213, 214
33-46.....	214, 215
XXII.	
1-14.....	216
15-22.....	217
23-33.....	218, 219
34-40.....	220
41-46.....	220, 221

Chap. and Verse	Page	Chap. and Verse	Page	Chap. and Verse	Page
XXIII.....	221-223	51-54.....	256	36.....	276
XXIV.		55-56.....	257	38.....	275
1-2.....	226	57.....	258	39, 40.....	276
3-51.....	228-230	58, 59-63..	259	41-43, 44,	
XXV.		63b-64, 65-66,		45.....	277
1-46.....	230-232	67-68 ..	260	46-47, 48-	
XXVI.		69-75.....	261	49.....	278
1-2.....	233	XXVII.		48.....	234
3-5.....	234	1, 2.....	263	50, 51-53..	279
6-13.....	235	3-10.....	263, 264	54, 55-56..	280
14-16.....	234	11, 12, 12-		57-58.....	281
17-19, 20...	236	14.....	265	59-61.....	282
21, 22.....	239	15-16.....	268	62-66.....	282, 283
23-24.....	239, 240	17-18.....	269	XXVIII.	
25.....	240	19, 20.....	268	1, 2, 2b-3,	
26-29.....	241	21, 22.....	269	4.....	288
30.....	244, 253	23, 23b, 24-		5-6.....	289
31-35.....	249	25, 26 ..	270	7, 8.....	290
36.....	253	26b, 27-30.	271	9, 10, 11,	
36b-45.....	254	26.....	273	12-15 ..	292
45b-50.....	255	31, 31b....	273	15b.....	293
50b.....	257	32, 33.....	274	16, 17.....	296
		34, 35.....	275, 276	18-20.....	297

LUKE

Chap. and Verse	Page	Chap. and Verse	Page	Chap. and Verse	Page
I.		1-3, 4-5,		III.	
1-4.....	19	6-7.....	24, 25	1.....	31, 34, 35
5-25.....	14, 15	8-38.....	26-28	1, 2.....	41
26-80.....	19-23	25, 26.....	13	2.....	35
27.....	14	36.....	13	3-18.....	42, 43
80.....	34	38b.....	13	15.....	13
II.		39.....	13, 32	19-20.....	56, 57
1.....	12, 34	40.....	32	21, 21-22..	44
		41-52.....	33	23a.....	63
				23-38.....	26

Chap. and Verse	Page
IV.	
1-13.....	46
14-15.....	63
16-30.....	64, 65
31.....	65
31-32, 33-	
37.....	67
38-39, 40-	
41.....	68
42-44.....	69

V.	
1-11.....	65, 66
12-16.....	70
17-26.....	71, 72
27-28.....	72
29-32.....	73
33-39.....	74

VI.	
1-5.....	81
6-11.....	82
12.....	83
13-16.....	84
17-19.....	83
20-49.....	89, 90

VII.	
1.....	90
2-10.....	91, 92
11-17.....	92
18-23.....	93
24-35.....	94
36-50.....	95, 96

VIII.	
1-3.....	96
2b,.....	95
4-8.....	103
9-10.....	104
11-15.....	105
16-18.....	105
19-21.....	102

Chap. and Verse	Page
22-25.....	109
26-39.....	111
40-42.....	112
43-48.....	113
49-56.....	114-115

IX.	
1-6.....	119
7.....	120
7-9.....	121
10a.....	121
10b-11.....	125
12-17.....	126, 127
18-21.....	145
21-22.....	145
23-27.....	146
28-36.....	148
37-43.....	150
43b-45.....	150, 151
46-50.....	153
51.....	157
51b-62.....	164, 165

X.....	165-168
--------	---------

XI.....	173-176
---------	---------

XII.....	176-179
----------	---------

XIII.....	179-181
-----------	---------

XIV.....	182, 183
----------	----------

XV.....	184, 185
---------	----------

XVI.....	185-187
----------	---------

XVII.	
1-10.....	187
11-37.....	191, 192

XVIII.	
1-14.....	192, 193
15-17.....	195
18-23.....	196
24-30.....	197, 198

Chap. and Verse	Page
31-34.....	199
35-43.....	201

XIX.	
1-28.....	202, 203
29-44.....	208, 209
45-46.....	211
47-48.....	211

XX.	
1-8.....	213
9-19.....	215, 216
20-26.....	217, 218
27-40.....	219
41-44.....	221
45-47.....	223

XXI.	
1-4.....	224
5-6.....	226
7-36.....	232, 233
37-38.....	211

XXII.	
1.....	233
2, 3-6.....	234
7-13.....	236
14.....	237
15-18.....	238, 239
19-20.....	241
21-22, 23.....	239
24-30.....	237
31-34.....	249
35-38.....	250
39.....	244, 253
40-46.....	254, 255
47-48.....	255
49-51.....	256
52-53, 54.....	257
54.....	258
54b.....	259
55-62.....	261, 262

Chap. and Verse	Page	Chap. and Verse	Page	Chap. and Verse	Page
63-65.....	260	52b-53.....	304	53-56.....	282
66-71.....	263	26.....	273, 274	56b.....	283
XXIII.		27-31.....	274	XXIV.	
1.....	263	32.....	273	1-2.....	288
2.....	265	33.....	274	3-7.....	289
3, 4, 5.....	266	33b-34.....	275	8-10, 11,	
6-7, 8, 9,		34b, 35.....	276	12.....	290
10, 11,		35b.....	277	13-35.....	293, 294
12, 15.....	267	36-37.....	279	33-34.....	293
13-16.....	268	38.....	275	36-49.....	295
18-19, 20-		39-43, 44-		50-52.....	303
21.....	269	45.....	277		
22, 23, 23b,		45b, 46.....	279		
25..	270, 271, 273	47, 48, 49.	280		
		50-52.....	281, 282		

JOHN

Chap. and Verse	Page	Chap. and Verse	Page	Chap. and Verse	Page
I.		IV.		X.....	171-173
1-18.....	iii, iv	1.....	56	XI.....	187-191
1-2, 3.....	1	1-3, 4-42..	57-59	XII.	
1-2, 14....	26	43-45, 46-		1-11.....	203, 204
4.....	2	54.....	63, 64	12-19.....	209
6-8, 15....	44	V.....	77-80	20-50.....	224, 225
19-51.....	47-49	VI.		XIII.	
32.....	45	1-3.....	125	1-20.....	237 238
32-33.....	41	4-14.....	127	21, 22.....	239
II.		15, 16....	128	23-35.....	240
1-11, 12....	49, 50	15b.....	127	36-38.....	249
13, 14-22...	53, 54	16-21.....	129, 130	XIV.....	242, 243
23-25.....	54	22-71.....	130-133	XV.....	244, 245
III.		VII.		XVI.....	245-247
1-15, 16-		1.....	133	XVII.....	247, 248
21, 22,		2-53.....	157-160		
23-26....	54, 55	VIII.....	160-163		
14-17.....	253	IX, , , , , , ,	168-171		
27-36.....	56				

Chap. and Verse	Page	Chap. and Verse	Page	Chap. and Verse	Page
XVIII.		33, 33-38...265, 266		XX.	
1.....253		39, 39 ^b -40.269		1, 2.....289	
2-3.....255, 256		XIX.		3-10, 11-	
4-9.....256, 257		1, 2-3, 4-5.271		13, 14-	
10-11.....256		6-17.....272, 273		17.....290, 291	
12.....257		18, 19-22..275		18.....292	
12-14.....258		23-24.....276		19-23, 24-	
15-16.....259		25-27, 28-		25, 26-	
17-18.....262		29.....278		29.....295, 296	
19-23, 24..258		30.....279		30-31.....300	
25-27.....262		31-32, 33-			
28.....263		34, 35,			
28b-32....264		36-37...280, 281			
		38, 38b-42.282		XXI.....297-300	

THE BIBLICAL LIFE OF JESUS CHRIST

The Prologue.

I. The Pre-Existence of the Messiah.

II. The Incarnation of the Son of God.

III. The Ever-Living Saviour.

The Epilogue.

*Extravagant things have been said by many writers of Lives of Jesus, * * * on the imperfection of our knowledge, and on the way in which the real Jesus has been disguised from the very beginning by the idealization of His figure in the faith and love of those who preached Him—and especially in the Gospels. If we concentrate our attention on the character of Jesus, on the spirit of His words and deeds and death, on His consciousness of His relations to God and men—in a word, on what He was and achieved in the spiritual world—it is the present writer's conviction that we shall feel the very reverse of this to be the truth. We may be dubious about this or that word, this or that incident in the Gospels, but we have no dubiety at all about the Person. The great life that stands out before us in the Gospels is more real than anything in the world; and Jesus is so far from being hidden from us that it is no exaggeration to say that we know Him better than anybody who has ever lived on earth.*

*JAMES DENNEY,
Dictionary of Christ and the Gospels.*

THE BIBLICAL LIFE OF JESUS CHRIST

THE INTRODUCTION TO THE LIFE OF CHRIST

THE GOSPEL PROLOGUE:

THE SON CO-EXISTENT WITH THE ETERNAL GOD.

THE ETERNAL GOD MANIFESTED AS SAVIOUR BY THE SON
NOW GLORIFIED.

**The Pre-Existent Messiah, the Only Begotten Son of God, and
the Ever-Living Saviour.**

JOHN 1: 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him; and without him was not anything made that hath been made. 4 In him was life; and the life was the light of men. 5 And the light shineth in the darkness; and the darkness overcame it not. 6 There came a man, sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but *came* that he might bear witness of the light. 9 There was the true light, *even the light* which lighteth every man, coming into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and they that were his own received him not. 12 But as many as received him, to them gave he the right to become children of God, *even* to them that believe on his name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word became flesh, and dwelt among us (and we beheld

his glory, glory as of the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying:

This was he of whom I said, "He that cometh after me is become before me:" for he was before me.

16 For of his fulness we all received, and grace for grace. 17 For the law was given by Moses; grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared *him*.

THE FIRST DIVISION.

THE PRE-EXISTENCE OF
THE MESSIAH

“The Gospel of the Word.”

Until 5 B. C.

The image of the invisible God, the firstborn of all creation; for in Him were all things created, in the heavens and upon the earth, things visible, and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is before all things, and in Him all things consist. And He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence. For it was the good pleasure of the Father that in Him should all the fulness dwell.

SAUL OF TARSUS,
Epistle to the Colossians.

THE FIRST DIVISION.

THE PRE-EXISTENCE OF
THE MESSIAH

"The Gospel of the Word."

Until 5 B. C.

PART ONE:

THE MESSIAH OF ETERNITY

"And He is Before All Things."

THE CO-EXISTENCE WITH GOD.

THE CHRIST OF ETERNITY.

THE WORD IN THE BEGINNING.*

The Evangelist Declares that Jesus the Word was God in the Beginning.

JOHN 1:1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God.

PART TWO:

THE MESSIAH OF HISTORY

"And in Him All Things Consist."

CHAPTER I. THE MESSIAH OF THE AGES.†

THE CHRIST OF CREATION.

THE MAKER OF ALL THINGS.

It is Declared that Jesus Created all Things.

JOHN 1:3 All things were made by him; and without him was not anything made that hath been made.

*Col. 1:15—The image of the invisible God, the firstborn of all creation; 17 and he is before all things, and in him all things consist. 2:9 In him dwelleth all the fulness of the Godhead bodily.

†Col. 1:16—For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones, or dominions or principalities or powers; and all things have been created through him and unto him.

Heb. 1:2—Through whom also he made the worlds (Gr. Ages).

CHAPTER II. THE MESSIAH OF THE WORLD.

THE CHRIST OF CIVILIZATION.

§1. THE MESSIAH OF MAN.*

Jesus the Word was the Life and the Light of Men.

JOHN 1:4 In him was life; and the life was the light of men.

§2. THE MESSIAH OF REDEMPTION.

Upon the Appearance of Sin in the World the Promise of the Messiah is Given.

GENESIS 3:14 And Jehovah said unto the serpent:

Because thou hast done this, * * 15 I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

§3. THE PRIESTLY ORDER OF MELCHIZEDEK.

A Priestly Order is Instituted in King Melchizedek, of Jerusalem, to which the Messiah is to Belong.

GENESIS 14:18 And Melchizedek king of Salem brought forth bread and wine: and he was priest of God Most High. 19 And he blessed him, and said:

Blessed be Abraham of God Most High, possessor of heaven and earth: 20 and blessed be God Most High, who hath delivered thine enemies into thy hand.

PSALM 110:4 Jehovah hath sworn, and will not repent,

Thou art a priest for ever
After the order of Melchizedek.

HEBREWS 6:20 Jesus hath become a high priest for ever after the order of Melchizedek. 7:1 For this Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, 2 to whom also Abraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Salem, which is, King of peace; 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God), abideth a priest continually.

*John 8:12b—I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

CHAPTER III. THE MESSIAH OF THE CHOSEN PEOPLE.

THE CHRIST OF REVELATION.

§1. THE MESSIAH OF THE ABRAHAMIC COVENANT.

The Promise of the Messiah is Given to Abraham, the Founder of the Hebrew Race, in the Covenant of Redemption Made by Jehovah.

GENESIS 22: 15 And the angel of Jehovah called unto Abraham a second time out of heaven, 16 and said:

By myself have I sworn, saith Jehovah, because thou hast done this thing, and hast not withheld thy son, thine only son: 17 that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore: and thy seed shall possess the gate of his enemies; 18 and in thy seed shall all the nations of the earth be blessed

§2. THE MESSIANIC STAR OF JACOB.

The Promise is Given that a Ruler shall Arise out of the Family of Jacob.

NUMBERS 24: 17 There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel.

§3. THE MESSIAH OF THE LAW.

Moses Declares that the Messiah is to Arise among the Hebrew People as a Lawgiver.

DEUTERONOMY 18: 15 Jehovah thy God shall raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

§4. THE MESSIANIC SON OF DAVID THE KING.

The Promise is Given to David the King that in his Seed shall the Kingdom of God be Established

I. CHRONICLES 17: 11 And it shall come to pass * * that I will set up thy seed after thee, that shall be of thy sons; and I will establish his kingdom. 12 He shall build me a house, and I will establish his throne for ever.

§5. THE MESSIAH OF THE PSALMS.

The Psalms abound in References to the Coming Messiah which Jesus Taught were Fulfilled in Him.

PSALM 2: 6 Yet have I set my king
Upon my holy hill of Zion.

- 7 I will tell of the decree:
 Jehovah said unto me, Thou art my son;
 This day have I begotten thee.
- 8 Ask of me, and I will give the nations for
 thine inheritance,
 And the uttermost parts of the earth
 for thy possession.

§6. THE MESSIAH OF THE PROPHETS.

During the Prophetic Period of Hebrew History, the People are Informed of the Coming of the Messiah to Establish the Kingdom of God.

i. THE PROMISE OF THE MESSIANIC RESTORATION.

The Prophets Proclaim a Kingly Restoration of God's People.

HOSEA 3: 5 Afterward shall the children of Israel return, and seek Jehovah their God, and David their king; and shall come with fear unto Jehovah and to his goodness in the latter days.

AMOS 9: 11 In that day will I raise up the tabernacle of David that is fallen, and close up the breeches thereof; and I will raise up his ruins, and I will build it as in the days of old.

ii. THE PROMISE OF THE MESSIAH KING.

The New Kingdom Shall be Ruled by a King of Manifold Greatness.

ISAIAH 9: 2 The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. 6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever.

ISAIAH 11: 1 And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: 2 and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah; 3 and his delight shall be in the fear of Jehovah: and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears: 4 but with righteousness shall he judge the poor, and decide with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6 And the wolf

shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 9b For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea.

MICAH 5: 2 But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

JEREMIAH 23: 5 Behold, the days come, saith Jehovah, that I will raise unto David a righteous Branch, and he shall reign as king and deal wisely, and shall execute judgment and justice in the land. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, Jehovah is our righteousness.

iii. THE PROMISE OF A SHEPHERD-MESSIAH.

[The Prophet of the Exile Proclaims that the Messiah will be a Shepherd-King.

EZEKIEL 34: 11 For thus saith the Lord Jehovah: Behold, I myself, even I, will search for my sheep, and will seek them out. 12 As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered abroad, so will I seek out my sheep; and I will deliver them out of all places whither they have been scattered in the cloudy and dark day. 23 And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. 37: 24 And my servant David shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my *statutes*, and do them.

iv. THE PROMISE OF A PRIEST-MESSIAH.

The Coming Messiah is to be a Mediating Priest.

PSALM 110: 1 Jehovah saith unto my Lord,
 Sit thou at my right hand
 Until I make thine enemies thy footstool.
 4 Jehovah hath sworn, and will not repent,
 Thou art a priest for ever
 After the order of Melchizedek.

v. THE PROMISE OF A SUFFERING MESSIAH.

The Messiah is to Suffer as a Substitute for the People.

ISAIAH 53: 1 Who hath believed our message? and to whom hath the arm of Jehovah been revealed? 2 For he grew up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we see him, there is no beauty that we

should desire him. 3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not.

4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

7 He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, so he opened not his mouth. 8 By oppression and judgment he was taken away; as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due*? 9 And they made his grave with the wicked, and with the rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10 Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death and was numbered with the transgressors: yet he bare the sins of many, and made intercession for the transgressors.

vi. THE MESSIAH OF THE RESTORATION.

After the Return of the People of God from Exile the Messiah is Promised under the Name of Joshua Given to Him at His Birth.

ZECHARIAH 6: 9 And the word of Jehovah came unto me, saying;

10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah; and come thou the same day, and go into the house of Josiah the son of Zephaniah, whither they are come from Babylon; 11 yea, take of them silver and gold, and make crowns, and set them upon the head of Joshua the son of Jehozadak, the high priest; 12 and speak unto him, saying, Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of Jehovah: 13 even he shall build the temple of Jehovah; and

he shall bear the glory, and shall sit and rule upon his throne;
and he shall be a priest upon his throne.

MALACHI 3: 1 Behold, I send my messenger, and he shall prepare the way before me, and the Lord whom ye seek, shall suddenly come to his people; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith Jehovah of hosts. **2** But who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fuller's soap: **3** and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

vii. THE MESSIAH AS THE SON OF MAN.

The Prophetic Forecast is Concluded with the Promise of the Messiah as the Son of Man which Jesus Frequently Called Himself.

DANIEL 7: 9 I beheld till thrones were placed, and one that was ancient of days did sit; his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. **10** A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire. **12** And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time. **13** I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. **14** And there was given him dominion, and glory and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

PART THREE:

THE MESSIANIC FULNESS OF TIME.

The Final Preparation of the World for the Messiah.

CHAPTER I. THE DECLINE OF ISRAEL. B. C. 976-5.

THE DIFFUSION OF JEWISH CULTURE.

§1. THE DISPERSION OF THE HEBREW PEOPLE.

Because of Disobedience and Idolatry the Hebrew People are Scattered by Jehovah among the Nations of the Ancient World.

JEREMIAH 9: 13 And Jehovah saith, because they have forsaken my laws which I set before them, and have not obeyed my voice, neither walked therein; 14 but have walked after the stubbornness of their own heart and after the Baalim, which their fathers taught them; 15 therefore thus saith Jehovah of hosts, the God of Israel, Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink. 16 I will scatter them also among the nations, whom neither they nor their fathers have known: and I will send the sword after them, till I have consumed them.

EZEKIEL 36: 16 Moreover the word of Jehovah came unto me, saying, 17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings. * * * 18 Wherefore I poured out my wrath upon them for the blood which they had poured upon the land, and because they had defiled it with their idols: 19 And I scattered them among the nations, and they were dispersed through the countries: according to their ways and according to their doings I judged them.

§2. THE DECLINE OF THE LAW AND THE PROPHETS.

Deprived of the Temple Service at Jerusalem, the Scattered People of Israel Neglect the Law and the Voice of Prophecy Declines.

EZEKIEL 36: 20 And when they came unto the nations, whither they went, they profaned my holy name; in that men said of them, These are the people of Jehovah, and are gone forth out of his land.

§3. THE RISE OF THE RABBI AND THE TRADITIONS.

The Prophet is Succeeded by the Rabbi, whose Interpretations of the Law, Known as the Traditions of the Elders, are Ignored and Condemned by Jesus as Subversive of the Commandment of God.

MARK 7: 3 For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: 4 and when they come from the market-place, except they wash themselves they eat not; and many other things there be, which they have received to hold, such as the washings of cups, and pots, and brazen vessels. 6 And he (Jesus) said unto them:

Ye leave the commandment of God, and hold fast the tradition of men.

CHAPTER II. THE RISE OF THE GRECIAN EMPIRE: B. C. 336.*

I. THE DIFFUSION OF GENTILE CULTURE.

§1. THE CONQUESTS OF ALEXANDER: B. C. 336-323.

Alexander the Great Conquers the World, and Widely Diffuses Grecian Culture in Preparation of the Gentiles for the Advent of the Messiah and the Witness of the Gospel to All Mankind.

DANIEL 8: 21 And the rough he-goat is the king of Greece, and the great horn that is between his eyes is the first king. 11: 3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

§2. THE FOUNDING OF ALEXANDRIA: EGYPT, B. C. 332.

Alexander the Great Founds the City of Alexandria in Egypt as a new World-Metropolis, and Hebrew and Greek Culture Prepare the Gentiles for the Doctrines of the Messiah.

* * * * *

§3. THE EGYPTIAN SUPREMACY IN PALESTINE: B. C. 323-197.

Upon the Death of Alexander and the Division of His Empire, Palestine Comes under the Control of the Ptolemies, by whom the Greek Bible is Published for Gentile Readers.

DANIEL 11: 15b The arms of the south.

§4. THE PUBLICATION OF THE "GREEK BIBLE:" ALEXANDRIA, B. C. circa 250.

By Order of Ptolemy Philadelphus, King of Egypt, the Hebrew Scriptures are Translated into the Greek Language by Seventy Jewish Scholars, and Known as "The Septuagint," or "Version of the Seventy," by which a Knowledge of Jehovah is Diffused through the World.

* * * * *

§5. THE JEWISH PARTY OF SADDUCEES: JERUSALEM, B. C. circa 250.

The Jews in Palestine, who Favored Hellenic Culture and Liberal Judaism, Came to be Known as Sadducees, Belonged to the Wealthy Aristocracy, and were in Control of the Sanhedrin when Jesus was Tried and Sentenced to Death.

MATTHEW 22: 23 On that day there came to him Sadducees, who say that there is no resurrection.* * * 29 But Jesus answered and said unto them:

Ye do err, not knowing the scriptures, nor the power of God.

* By their fall salvation *is come* unto the Gentiles * *. Their fall is the riches of the world, and their loss the riches of the Gentiles. Romans 11: 11, 12. See *The University New Testament*, pp. 361-366.

§6. THE APOCRYPHA AND APOCALYPSES: B. C. circa 200.

In the Days of Israel's Decline there Arose a Non-Canonical Literature of Faith, Known as Apocrypha and Apocalypses, which Inculcated Knowledge of Jewish History and Stimulated Faith in the Coming Messiah.

* * * * *

§7. THE SYRIAN SUPREMACY IN PALESTINE: B. C. 197-142.

By the Triumph of Antiochus III. over Egypt, Syria Becomes Master of Palestine and so Remains until the Maccabæan Revolt and Restoration.

DANIEL 11: 15 So the king of the North shall come, and cast up a mound, and take a well fortified city: and the arms of the south shall not withstand. 16b And he shall stand in the glorious land, and in his hand shall be destruction.

II. THE REVIVAL OF JUDAISM.

§1. THE SACRILEGE OF ANTIOCHUS AND REVOLT OF THE HAMMERERS: JUDÆA, B. C. 168-142.

Antiochus Epiphanes Commands the Substitution of Heathen Rites in the Temple and Synagogues for the Worship of Jehovah, and a Revolt is Led by Mattathias, Known as the Maccabæan Rebellion.

DANIEL 8: 23 And in the latter time * * a king of fierce countenance, and understanding dark sentences, shall stand up. 11: 30b He shall * * have indignation against the holy covenant, * * 31 And arms shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual *burnt offering*, and they shall set up the abomination that maketh desolate.

§2. THE MACCABÆAN RESTORATION: JUDÆA, B. C. 142-63.

The Hammerers Triumph over the Syrians, B. C. 142, and Establish the Independence of Judæa until the Coming of the Romans, B. C. 63.

DANIEL 8: 32b But the people that know their God shall be strong, and do *exploits*. 33 And they that are wise among the people shall instruct many.

§3. THE JEWISH PARTY OF PHARISEES: JERUSALEM, B. C. circa 135.

During the Maccabæan Restoration of the Jews a Party, Known as Pharisees, Arose in Defence of Judaism against the Hellenizing Influence of the Sadducees, and Continued until the Time of Jesus, Opposing His Ministry and Demanding His Crucifixion.

MARK 8: 15 And he charged them, saying:
Take heed, beware of the leaven of the Pharisees.

CHAPTER III. THE RISE OF THE ROMAN EMPIRE: B. C. -31.

THE UNITY OF THE NATIONS.

§1. THE UNIVERSAL ROMAN SUPREMACY.

During the Centuries Preceding the Advent of the Messiah, a Race of Great Warlike and Governing Genius Arose in Italy, United the Nations in One Political Empire, and Further Prepared the World for the Messiah.

* * * * *

§2. THE ROMAN CONQUEST OF PALESTINE: B. C. 63.

The Maccabees are Defeated by Pompey, the Roman General, and Palestine Becomes Subject to Roman Rule.

* * * * *

§3. THE REIGN OF HEROD THE GREAT: JUDÆA, B. C. 37-4.

By the Appointment of the Roman Senate, Herod is Made King of Judæa, Having Slain Antigonus, the Last of the Maccabees, and Reigns over the Empire of David until the Birth of Jesus.

LUKE 2: 1 The reign of Herod the king.

§4. THE REIGN OF EMPEROR AUGUSTUS: ROME, B. C. 31-A. D. 12, 14.

Caius Octavius, the Grand-Nephew and Heir of Julius Cæsar, Becomes the First Emperor of Rome and Rules the World at the Time of the Messiah's Advent and Young Manhood in Palestine.

LUKE 2: 1 *The reign of Cæsar Augustus.*

§5. THE BUILDING OF "HEROD'S" TEMPLE: JERUSALEM, B. C. 19—A. D. 66.

King Herod the Great Begins the Erection of a Temple of Great Magnificence, in which Jesus Frequently Worships, and Delivers Many of His Discourses, and which He Twice Cleanses, and the Destruction of which He Vividly Foretells.

MARK 13: 16 Behold what manner of stones and what manner of buildings!

CHAPTER IV. THE UNIVERSAL MESSIANIC EXPECTATION: B. C. -5:

THE HOPE OF THE WORLD.

§1. THE GENERAL MORAL DECADENCE.

The Records of the Time of the Messiah's Advent Reveal Pagan Conditions throughout Græco-Roman Society of Unspeakable Depravity and Weariness with the World.

* * * * *

§2. THE EXPECTATION OF THE JEWS.

Many of the Jews were in Daily Expectation of the Advent of the Messiah, such as Zacharias and Elisabeth, Simeon, Anna, Nicodemus, Joseph of Arimathea, and Others.

LUKE 2: 25 And behold, there was a man in Jerusalem * * looking for the consolation of Israel. 38^b They were looking for the redemption of Jerusalem.

3: 15 The people were in expectation.

§3. THE REVELATION TO SIMEON: JERUSALEM, B. C. -5.

The Holy Spirit Announces to Simeon of Jerusalem that He shall See the Messiah before his Death.

LUKE 2: 25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ.

§4. THE MINISTRY OF THE PROPHETESS: JERUSALEM, B. C. -5.

Anna the Prophetess Admonishes the People of the Approaching Advent of the Messiah.

LUKE 2: 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher, * 39* who departed not from the temple, worshipping with fastings and supplications night and day.

§5. THE EXPECTATION OF THE GENTILES: B. C. 5.*

"We are Informed by Tacitus, by Suetonius, and by Josephus, that there Pre-vailed throughout the Entire East at this Time an Intense Conviction Derived from Ancient Prophecies, that ere long a Powerful Monarch would Arise in Judæa, and Gain Dominion over the World."*

MATTHEW 2: 2 We saw his star in the east.

* See Farrar's *Life of Christ*, ad loc. The Sibylline Oracle III., which was written in Egypt, and the Fourth Eclogue of Virgil, written at Rome, about the middle of the first century, B. C., belong to the literature of this expectation.

§6. THE BETROTHAL OF JOSEPH AND MARY: NAZARETH, B. C. 6.

Joseph and Mary, of the Line of David, are Betrothed at Nazareth in Galilee.

LUKE 1: 27 A virgin *is* betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

§7. THE VISION OF ZACHARIAS THE PRIEST: JERUSALEM, OCTOBER 3-9, B. C. 6.

Zacharias, an Aged Priest, has a Vision while on Duty in the Temple Concerning the Birth of a Son who shall be the Forerunner of the Messiah.

LUKE 1: 5 There was in the days of Herod, King of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

* * *

8 Now it came to pass, while he executed the priest's office before God in the order of his course, 9 according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. 10 And the whole multitude of the people were praying without at the hour of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And Zacharias was troubled when he saw *him*, and fear fell upon him. 13 But the angel said unto him:

Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. 16 And many of the children of Israel shall he turn unto the Lord their God. 17 And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient *to walk* in the wisdom of the just; to make ready for the Lord a people prepared *for him*.

18 And Zacharias said unto the angel:

Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him:

I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. 20 And behold, thou shalt be silent and not able

to speak, until the day that these things shall come to pass,
because thou believedst not my words, which shall be fulfilled
in their season.

* * *

21 And the people were waiting for Zacharias, and they marvelled
while he tarried in the temple. 22 And when he came out, he could
not speak unto them: and they perceived that he had seen a vision in
the temple: and he continued making signs unto them, and remained
dumb.

* * *

23 And it came to pass, when the days of his ministration
were fulfilled, he departed unto his house.

§8. THE MIRACULOUS CONCEPTION OF ELISABETH: HEBRON,
OCTOBER, B. C. 6.

Elisabeth, the Aged Wife of Zacharias, Miraculously Conceives a Son, and Lives
in Retirement, probably at Hebron.

LUKE 1: 24 And after these days Elisabeth his wife conceived;
and she hid herself five months, saying:

25 Thus hath the Lord done unto me in the days wherein
he looked upon *me*, to take away my reproach among men.

THE SECOND DIVISION.

THE INCARNATION OF THE
SON OF GOD

"The Days of the Messiah's Flesh."

B. C. 5—A. D. 30.

PART ONE.

THE PRIVATE LIFE OF JESUS CHRIST.

"The Advent of the Messiah."

B. C. 5—A. D. 26.

JUDÆA, EGYPT, AND GALILEE.

The Incarnation expresses the fundamental fact of Christianity. It signifies the act of condescension whereby the Son of God, Himself very God and of one substance with the Father, took to Himself human nature in order to accomplish its redemption and restoration. The three aspects of the work accomplished by the incarnate Son of God may be distinguished as Prophetic, Priestly and Kingly. Thus as Prophet He teaches, reveals the will of God, etc.; as High Priest He offers propitiatory sacrifice on behalf of man, the sacrifice of Himself; as King He is the personal center of the kingdom of God. He assumes personal authority over the lives of men as their rightful Lord. Thus the Incarnation is the key to the history of the Universe.

*HASTINGS,
Dictionary of the Bible.*

THE SECOND DIVISION

THE INCARNATION OF THE SON OF GOD

"And the Word became Flesh and Dwelt among us."

B. C. 5-A. D. 30.

THE INTRODUCTION

THE PREFACE TO THE GOSPEL

THE EVANGELIST'S ADDRESS TO THEOPHILUS.

THE DESIGN OF THE GOSPEL.

From the Testimony of Eyewitnesses and Ministers of the Word
the Gospel is Written.

LUKE 1: 1 Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, 2 even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, 3 it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; 4 that thou mightest know the certainty concerning the things wherein thou wast instructed.

PART ONE:

THE PRIVATE LIFE OF JESUS CHRIST: B. C. 5-A. D. 26.

"The Advent of the Messiah."

CHAPTER I. THE INCARNATION.

THE IMMACULATE CONCEPTION.

§1. THE ANNUNCIATION TO THE VIRGIN: NAZARETH, MARCH,
B. C. 5.

The Angel Gabriel is Sent to Nazareth of Galilee to Announce to Mary that she shall Become the Mother of the Promised Messiah.

LUKE 1: 26 Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 to a virgin be-

trothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. 28 And he came in unto her, and said:

Hail, thou art highly favoured, the Lord ~~is~~ with thee.

29 But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. 30 And the angel said unto her:

Fear not, Mary: for thou hast found favour with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: 33 and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 And Mary said unto the angel:

How shall this be, seeing I know not a man?

35 And the angel answered and said unto her:

The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God. 36 And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. 37 For no word from God shall be void of power.

* * *

38 And Mary said:

Behold, the handmaid of the Lord: be it unto me according to thy word.

And the angel departed from her.

§2. THE MESSIAH'S STAR IN THE EAST: B. C. -5.

The Star of the Messiah, Promised to the Lineage of Jacob, Appears in the East, Announcing the Advent of the King of the Jews, and Magi Depart for Jerusalem.

MATTHEW 2:2 We have seen his star in the east.

§3. THE VISIT OF MARY TO ELISABETH: JUDÆA, MARCH-JUNE, B. C. 5.

Mary Hastens from Nazareth into Judæa to Visit Elisabeth and Remains Three Months.

LUKE 1:39 And Mary arose in these days and went into the hill country with haste, into a city of Judah; 40 and entered into the house of Zacharias and saluted Elisabeth. 41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; 42 and she lifted up her voice with a loud cry, and said:

Blessed ~~art~~ thou among women, and blessed ~~is~~ the fruit of thy womb. 43 And whence is this to me, that the

Acts 1:1—The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, a until the day in which he was received up.

mother of my Lord should come unto me? 44 For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

* * *

The "Magnificat" of Mary.

46 And Mary said:

My soul doth magnify the Lord,
47 And my spirit hath rejoiced in God my Saviour.
48 For he hath looked upon the low estate of his hand-
maiden:
For behold, from henceforth all generations shall
call me blessed.
49 For he that is mighty hath done to me great things;
And holy is his name.
50 And his mercy is unto generations and generations
On them that fear him.
51 He hath shewed strength with his arm;
He hath scattered the proud in the imagination of
their heart.
52 He hath put down princes from *their* thrones,
And hath exalted them of low degree.
53 The hungry he hath filled with good things;
And the rich he hath sent empty away.
54 He hath holpen Israel his servant,
That he might remember mercy
55 (As he spake unto our fathers)
Toward Abraham and his seed forever.

* * *

56 And Mary abode with her about three months, and returned unto her house.

§4. THE VISION OF JOSEPH: NAZARETH, JUNE, B. C. 5.

Upon her Return from Judæa, Joseph is Informed by an Angel Concern-
ing Mary and the Incarnation.

MATTHEW 1: 18b When * * * Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.
19 And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily.
20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying:

Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins.

* * *

22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying:

23 *Behold, the virgin shall be with child, and shall bring forth a son,*

And they shall call his name IMMANUEL;

(Is. 7: 14)

which is, being interpreted, 'God with us.'

§5. THE MARRIAGE OF JOSEPH AND MARY: NAZARETH, SUMMER, B. C. 5.

Joseph and Mary are Married in Accordance with Jewish Custom
at Nazareth in Galilee.

MATTHEW 1: 24 And Joseph arose from his sleep, and did as
the angel of the Lord commanded him, and took unto him his wife.

§6. THE BIRTH OF JOHN THE BAPTIST: HEBRON in JUDÆA, JUNE 24, B. C. 5.*

John is Born in the Hill Country of Judæa, and is Circumcised and Named
as Commanded by the Angel at Jerusalem.

LUKE 1: 57 Now Elisabeth's time was fulfilled that she should be
delivered; and she brought forth a son. 58 And her neighbours and
her kinsfolk heard that the Lord had magnified his mercy towards her;
and they rejoiced with her.

* * *

59 And it came to pass on the eighth day, that they came to
circumcise the child; and they would have called him Zacharias,
after the name of his father. 60 And his mother answered and said:

Not so; but he shall be called John.

61 And they said unto her:

There is none of thy kindred that is called by this name.

62 And they made signs to his father, what he would have him
called. 63 And he asked for a writing tablet, and wrote, saying:

His name is John.

And they marvelled all. 64 And his mouth was opened imme-
diately, and his tongue loosed, and he spake, blessing God. 65 And
fear came on all that dwelt round about them: and all these sayings
were noised abroad throughout all the hill country of Judæa. 66 And
all that heard them laid them up in their heart, saying:

What then shall this child be?

For the hand of the Lord was with him.

* * *

The "Benedictus" of Zacharias.

67 And his father Zacharias was filled with the Holy Spirit, and
prophesied, saying:

68 Blessed be the Lord, the God of Israel;

For he hath visited and wrought redemption for his
people,

*As the birthplace of John, "Hebron has the support of long-standing rabbinical
tradition." Geikie, *Life and Words of Christ*.

- 69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets
who have been of old),
71 Salvation from our enemies, and from the hand of all
that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the
hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him all our
days.
76 Yea and thou, child, shalt be called the prophet of
the Most High:
For thou shalt go before the face of the Lord to
make ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,
78 Because of the tender mercy of our God,
Whereby the dayspring from on high shall visit us,
79 To shine upon them that sit in darkness and the
shadow of death;
To guide our feet into the way of peace.

* * *

80 And the child grew, and waxed strong in spirit, and was in the
deserts till the day of his shewing unto Israel.

CHAPTER II. THE NATIVITY OF THE MESSIAH.

THE IMAGE OF THE INVISIBLE GOD.

§1. THE DECREE OF EMPEROR AUGUSTUS: ROME, B. C. 5.

Cæsar Augustus, Emperor of the Roman Empire, Issues an Order that all the World shall be Enrolled.

LUKE 2: 1 Now it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be enrolled. 2 This was the first enrolment made when Quirinius was governor of Syria. 3 And all went to enrol themselves, every one to his own city.

§2. THE JOURNEY OF JOSEPH AND MARY TO BETHLEHEM: AUTUMN, B. C. 5.

In Obedience to the Decree of the Roman Emperor, Joseph Journeys with Mary to Bethlehem for the Enrolment of the Descendants of David.

LUKE 2: 4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; 5 to enrol himself with Mary, who was betrothed to him, being great with child.

§3. THE BIRTH OF JESUS: BETHLEHEM, DECEMBER 25, B. C. 5.

While Joseph and Mary are at Bethlehem for the Enrolment Jesus is Born.

MATTHEW 1: 18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying:

23 *Behold, the virgin shall be with child, and shall bring forth a son,*

And they shall call his name IMMANUEL:

(Is. 7: 14)

which is, being interpreted, 'God with us.' 24 And Joseph * * knew her not till she had brought forth a son: and he called his name JESUS.

LUKE 2: 6 And it came to pass, while they were there, the days were fulfilled that she should be delivered. 7 And she brought forth

Luke 2: 7—"It was then on that wintry night of the 25th of December, that shepherds watched the flocks * * in the very place consecrated by tradition as that where the Messiah was to be first revealed." (Edersheim.)

her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

JOHN 1: 14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

§4. THE GENEALOGY OF JESUS.

i. THE HEBREW LINEAGE OF JESUS.

The Messianic Descent of Jesus is Traced by Matthew from Abraham and David to Joseph.

MATTHEW 1: 1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

* *

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; 3 and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; 4 and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; 5 and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; 6 and Jesse begat David the king.

* *

And David begat Solomon of her *that had been the wife* of Uriah; 7 and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; 8 and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; 9 and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; 10 and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; 11 and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

* *

12 And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; 13 and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

* *

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

ii. THE NATURAL ANCESTRY OF JESUS.

The Natural Ancestry of Jesus Traced from Joseph back to God.

LUKE 3: 23^b Jesus was the son (as was supposed) of Joseph, the son of Heli, 24 the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph, 25 the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, 26 the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, 27 the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, 29 the son of Jesus, the son of Eliezer, the son of Joram, the son of Matthat, the son of Levi, 30 the son of Symeon, the son of Judas, the son of Joseph, the son of Jonam, the son of Eliakim, 31 the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David, 32 the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon, 33 the son of Amminadab, the son of Arni, the son of Hezron, the son of Perez, the son of Judah, 34 the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor, 35 the son of Serug, the son of Reu, the son of Peleg, the son of Eber, the son of Shelah, 36 the son of Cainan, the son of Arphaxad, the son of Shem, the son of Noah, the son of Lamech, 37 the son of Methuselah, the son of Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, 38 the son of Enos, the son of Seth, the son of Adam, the son of God.

iii. THE DIVINE NATURE OF JESUS.

John Declares the Divine Nature and Incarnation of Jesus.

JOHN 1: 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 14 And the Word became flesh, and dwelt among us, full of grace and truth.

§5. THE PROCLAMATION TO THE SHEPHERDS.

The Birth of Jesus is Announced by an Angel to Shepherds in the Field near Bethlehem.

The "Gloria in Excelsis" of the Angels.

LUKE 2: 8 And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. 9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. 10 And the angel said unto them:

Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: 11 for there is born to you this day in the city of David a Saviour, who is

Christ the Lord. 12 And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

* * *

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

14 Glory to God in the highest,
And on earth peace
Among men in whom He is well pleased.

* * *

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another:

Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. 17 And when they saw it, they made known concerning the saying which was spoken to them about this child. 18 And all that heard it wondered at the things which were spoken unto them by the shepherds. 19 But Mary kept all these sayings, pondering them in her heart.

* * *

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

§6. THE CIRCUMCISION OF JESUS: BETHLEHEM, JANUARY 2, B. C. 4.

Jesus is Circumcised according to the Law and Named as Commanded by the Angel at Nazareth.

LUKE 2: 21 And when eight days were fulfilled for circumcising him, his name was called JESUS, who was so called by the angel before he was conceived in the womb.

§7. THE PRESENTATION IN THE TEMPLE: JERUSALEM, FEBRUARY 2, B. C. 4.

Joseph and Mary Take the Child Jesus to Jerusalem for Presentation to the Lord.

LUKE 2: 22 And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord 23 (as it is written in the law of the Lord,

Every male that openeth the womb shall be called holy to the Lord), (Ex. 13: 2)

24 and to offer a sacrifice according to that which is said in the law of the Lord:

A pair of turtledoves, or two young pigeons. (Lev. 12: 8.)

§8. THE PROPHECIES OF SIMEON AND ANNA.

Simeon and Anna Prophecy in the Temple Concerning the Messiah.
The "Nunc Dimittis" of Simeon.

LUKE 2: 25 And behold, there was a man in Jerusalem, whose was name Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. 26 And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. 27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, 28 then he received him into his arms, and blessed God, and said:

29 Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for revelation to the Gentiles,
And the glory of thy people Israel.

* * *

33 And his father and his mother were marvelling at the things which were spoken concerning him; 34 and Simeon blessed them, and said unto Mary his mother:

Behold, this *child* is set for the falling and rising up of many in Israel; and for a sign which is spoken against;
35 yea and a sword shall pierce through thine own soul;
that thoughts out of many hearts may be revealed.

* * *

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, 37 and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. 38 And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

§9. THE VISIT OF THE WISE MEN: * BETHLEHEM, FEBRUARY, B. C. 4.

Following the Star to Jerusalem, the Magi† are Received by Herod, and after Consultation with the Jewish Authorities are Sent to Bethlehem, where they Worship the Messiah and Return to the East.

MATTHEW 2: 1 Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the east came to Jerusalem, 2 saying:

Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.

* *

3 And when Herod the king heard it, he was troubled, and all Jerusalem with him. 4 And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. 5 And they said unto him:

In Bethlehem of Judæa: for thus it is written by the prophet:

6 *And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.*
(Micah 5: 2.)

* *

7 Then Herod privily called the wise men, and learned of them carefully what time the star appeared. 8 And he sent them to Bethlehem, and said:

Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him.

* *

9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 And when they saw the star, they rejoiced with exceeding great joy. 11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

* *

12 And being warned of *God* in a dream that they should not return to Herod, they departed into their own country another way.

§10. THE FLIGHT INTO EGYPT: FEBRUARY, B. C. 4.

Joseph is Warned that Herod will Slay the Child and is Commanded to Take Him into Egypt.

MATTHEW 2: 13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying:

Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

*For the results of Kepler's astronomical researches concerning the condition of the heavens at the time of the Messiah's birth see Farrar's *The Life of Christ*, I, pp. 29-34. Also concerning the relation of starry phenomena to human affairs. Augustine and Chrysostom say the Magi numbered twelve. The Venerable Bede gives their number as three, and their names as Melchior, a descendant of Shem, an old man with white hair and long beard; Caspar, a descendant of Ham, a ruddy and beardless youth; and Balthasar, a descendant of Japheth, a man "swarthy and in the prime of life." (Bede, *Opp.* iii, 649.)

†And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Isaiah 60: 3.

The kings of Tarshish and of the isles shall give presents; the kings of Arabia and Saba shall bring gifts. Psalm 72: 10.

14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying:

Out of Egypt did I call my son. (Hos. 11: 1.)

§II. THE MASSACRE AT BETHLEHEM.

Upon the Failure of the Wise Men to Report to him at Jerusalem, King Herod Orders the Slaughter of the Male Children of Bethlehem.

MATTHEW 2: 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the wise men. 17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying:

18 *A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are
not. (Jer. 31: 13.)*

CHAPTER III. THE RESIDENCE AT NAZARETH.

THE CHILDHOOD OF THE MESSIAH.

§1. THE DEATH OF HEROD THE GREAT: JERICHO, MARCH 16, B. C. 4.

Herod The Great Dies at Jericho after a Reign of Thirty-three Years and Palestine is Divided among Three Sons, Archelaus, Herod Antipas and Philip.

MATTHEW 2: 20 They are dead that sought the young child's life.

§2. THE REIGN OF ARCHELAUS: JUDÆA AND SAMARIA, B. C. 4 - A. D. 6.

At the Death of Herod the Great Archelaus his Son Becomes Ethnarch of Judæa, Samaria and Idumæa and Reigns until A. D. 6.

MATTHEW 2: 22 Archelaus was reigning over Judæa in the room of his father Herod.

§3. THE REIGN OF HEROD THE TETRARCH: GALILEE AND PERÆA, B. C. 4 - A. D. 39.

At the Death of Herod the Great, Herod Antipas his Son Becomes Tetrarch of Galilee and Peræa and Reigns until A. D. 39, through the Public Ministry of John the Baptist, whom he Beheaded, and of Jesus Christ, in whose Trial at Jerusalem he Participated.

LUKE 3: 1 Herod being tetrarch of Galilee.

§4. THE REIGN OF PHILIP THE TETRARCH: ITURÆA AND TRACHONITIS, B. C. 4-34.

At the Death of Herod the Great Philip his Son Becomes Tetrarch of Ituræa, Trachonitis, Etc., and Reigns until A. D. 34, Jesus Spending the Last Months of His Galilæan Ministry in his Territory.

LUKE 3: 1 And Philip tetrarch of the region of Ituræa and Trachonitis.

§5. THE RETURN OF THE HOLY FAMILY: MAY, B. C. 4.

Upon the Death of King Herod Joseph is Commanded to Return from Egypt into the Land of Israel, and Resides at Nazareth in Galilee.

MATTHEW 2: 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 saying:

Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.

21 And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, 23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

LUKE 2:39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

§6. THE CHILDHOOD OF JESUS: NAZARETH, B. C. 4 - A. D. 8.

Jesus is Raised and Educated as a Jewish Child in the Home of Joseph and Mary at Nazareth.

LUKE 2:40 And the child grew, and waxed strong, filled with wisdom; and the grace of God was upon him.

§7. THE FAMILY OF JOSEPH AND MARY: NAZARETH, B. C. 4 - A. D. 15.

After the Birth of Jesus it is Believed that Several Children were Born to Joseph and Mary, with whom Jesus Grew to Manhood, and to whom there is Undoubted Reference in the Gospels.

MARK 6:3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?

MATTHEW 13:55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us?

§8. THE BIRTH OF THE APOSTLE PAUL:* TARSUS, A. D. circa 3.

Saul of Tarsus, who Became the Great Apostle of Jesus to the Gentiles, is Born at Tarsus in Cilicia.

ACTS 22:3 I am a Jew, born in Tarsus of Cilicia. * * 28b I am a *Roman* born.

§9. THE DEPOSITION OF ARCHELAUS: A. D. 6.

By Complaint of the Jews to Emperor Augustus, Archelaus is Deposed from Judæa and his Territory is Ruled by a Procurator or Governor.

* * * * *

Matt. 2:21-23—It is thought by some scholars that Joseph planned to return from Egypt to Bethlehem and there reside.

*Of the birth and early lives of the Twelve Apostles of Jesus, little is known except that all but Judas were Galilæans. It is therefore impossible to include any reference to them in the outline of relevant events.

§10. THE RISE OF THE ZEALOT PARTY: A. D. 6.

Judas of Gamæla Leads the Jews in a Revolt against the New Roman Rule and Becomes the Founder of the Zealot Party, a Member of which Became one of the Twelve Apostles.

* * * * *

§11. THE PASSOVER VISIT TO JERUSALEM: APRIL 8, A. D. 8.

In His Twelfth Year Jesus Attends the Passover Feast at Jerusalem and Converses with the Rabbis in the Temple.

LUKE 2: 41 And his parents went every year to Jerusalem at the feast of the passover. 42 And when he was twelve years old, they went up after the custom of the feast; 43 and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; 44 but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: 45 and when they found him not, they returned to Jerusalem, seeking for him. 46 And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: 47 and all that heard him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished: and his mother said unto him:

Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49 And he said unto them:

How is it that ye sought me? knew ye not that I must be in my Father's house?

50 And they understood not the saying which he spake unto them.

§12. THE YOUNG MANHOOD OF JESUS: A. D. 8-26.

Jesus Returns to Nazareth and there Resides until his Maturity, working as a Carpenter with Joseph.

LUKE 2: 51 And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all *these* sayings in her heart. 52 And Jesus advanced in wisdom and stature, and in favour with God and men.

§13. THE SYNAGOGUE WORSHIP AT NAZARETH, A. D. 26.

Jesus Worships in the Synagogue at Nazareth, During His Private Life and His Residence There.

LUKE 4: 16b He entered, as his custom was, into the synagogue on the sabbath.

CHAPTER IV. THE CARPENTER AT NAZARETH.

THE MAN AMONG MEN.

§1. THE PROVINCIAL REIGN OF TIBERIAS: ROME, A. D. 12-14.

Upon the Return from a Successful Campaign for Augustus, Tiberias becomes Associated in the Government of the Empire Over the Provinces.

LUKE 3: 1 (The reign of Tiberias Cæsar.)

§2. THE DEATH OF AUGUSTUS AND REIGN OF TIBERIAS: ROME, AUGUST 19, A. D. 14-37.

The Emperor Augustus is Succeeded by Tiberias Claudius Nero as Emperor, who Rules during the Manhood and Ministry of Jesus in Palestine.

LUKE 2: 1 * * Cæsar Augustus * *. 3: 1 The reign of Tiberias Cæsar.

§3. THE DEATH* OF JOSEPH: NAZARETH, A. D. circa 15.

According to Tradition Joseph, the Husband of Mary, Died at Nazareth when Jesus was in His Nineteenth Year.

* * * * *

§4. THE CARPENTER* AT NAZARETH: A. D. circa 15-26.

During the Years of His Manhood at Nazareth Jesus Conducted the Trade of a Carpenter and Cared for the Household of Mary His Mother.

MARK 6: 3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?

MATTHEW 13: 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us?

§5. THE RETIREMENT† OF JOHN TO THE DESERT: JUDÆA, A. D. circa 15-26.

John, the Son of Zacharias and Elisabeth, Retires from Hebron to the Deserts, Living in Caves, upon Locusts and Wild Honey, and Clothed in Camel's Hair, until the Manifestation of the Christ.

LUKE 1: 80 And * * was in the deserts till the day of his showing unto Israel.

*"From the time of his (Joseph's) death, we are told, doubtless correctly, that Jesus supported his mother by the work of his hands, at least, in common with the others of the household. It is added that he had grown up with four brothers, James, Joseph, Simon and Jude, and at least two sisters, whose names are said to have been Esthar and Tamar." Geikie, *The Life and Words of Christ*, I, 348-9.

†For the character and influence of the Essenes on the life of John in the desert, see Geikie, *The Life and Words of Christ*, I. pp. 348-346.

Note.—Students of the time of the coming of John the Baptist will be interested in the pagan accounts of the death of Pan, and of the reappearance of the mythical Phoenix, and the relation of such events to the state of mind of the world at the time of the manifestation of the Messiah. Tacitus, *The Annals*, ad. loc.

§6. THE HIGH-PRIESTHOOD OF CAIAPHAS: JERUSALEM, A. D. 18-36.

Joseph Caiaphas, the Son-in-law of Annas, Became High Priest, A. D. 18, and Reigned in Jerusalem until A. D. 36, Advising the Death of Jesus and Presiding over the Sanhedrin when He was Condemned and Sent to Pilate for Execution.

LUKE 3: 2 The high-priesthood of * * Caiaphas.

§7. THE FOUNDING OF TIBERIAS: GALILEE, A. D. 20.

Herod Antipas, Tetrarch of Galilee, Finds the Capital City of Tiberias on the Western Shore of the Sea of Galilee and there Resides during the Later Manhood and Ministry of Jesus.

* * * * *

§8. THE GOVERNORSHIP OF PONTIUS PILATE: JUDÆA, SAMARIA AND IDUMÆA, A. D. 26-36.

Pontius Pilate, a Roman Knight, is Appointed the Fifth Roman Governor of Judæa, Samaria and Idumæa, by the Influence of Sejanus, the Jew-Hating Prime Minister of Tiberias, and Reigns with his Official Residence at Cæsarea until A. D. 36, Presiding at the Roman Trial of Jesus at Jerusalem and Ordering His Crucifixion.

LUKE 3: 1 Pontius Pilate being governor of Judæa.

PART TWO.

THE PUBLIC LIFE OF JESUS CHRIST

"The Gospel of the Kingdom."

A. D. 26-30.

JUDÆA, GALILEE, PHŒNICIA,
DECAPOLIS AND PERÆA.

*The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.*

CHAPTER I.

THE BEGINNING OF JESUS' MINISTRY

"Thou art My Beloved Son."

Summer, A. D. 26—April 11, A. D. 27.

JUDÆA AND GALILEE.

A.

THE MANIFESTATION OF THE MESSIAH.

January 6, A. D. 27.

*At last He threw down the carpenter's tools, laid aside the workman's dress, and bade His home and the beloved valley of Nazareth farewell. Still, however, all was not ready. His manhood, though it had waxed in secret to such noble proportions, still required a peculiar endowment for the work He had to do; and His ideas and designs, mature as they were, required to be hardened in the fire of a momentous trial. The * * Baptism and the Temptation had still to take place.*

*STALKER,
The Life of Christ.*

CHAPTER I. THE BEGINNING OF JESUS' MINISTRY: A. D. 26-27.

"Thou art My Beloved Son."

From the Call of John the Baptist, Summer, A. D. 26, to the Public Appearance of Jesus at Jerusalem, April 11, A. D. 27.

A. THE MANIFESTATION OF THE MESSIAH.

I. THE FORERUNNER OF THE MESSIAH.

§1. THE CALL OF JOHN THE BAPTIST: JUDÆA, SUMMER, A. D. 26.

As the Forerunner of the Messiah, John is Called from the Wilderness to the Preaching of Repentance and the Ministry of Baptism and is Instructed Concerning the Messiah's Manifestation to Israel.

MARK 1: 1 The beginning of the gospel of Jesus Christ, the Son of God.

LUKE 3: 1 Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lisanias tetrarch of Abilene, 2 in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

JOHN 1: 32 And John bare witness, saying:

33 He that sent me to baptize with water, he said unto me: "Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit."

§2. THE MINISTRY OF JOHN THE BAPTIST: SUMMER, A. D. 26.

John Appears in the Wilderness of Judæa, Preaching the Baptism of Repentance and the Coming of the Son of God with the Baptism of the Holy Spirit.

MARK 1: 1 The beginning of the gospel of Jesus Christ, the Son of God. 2 Even as it is written in Isaiah the prophet:

*Behold, I send my messenger before thy face,
Who shall prepare thy way; (Mal. 3: 1)*

3 *The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight. (Is. 40: 3.)*

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. 5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and

they were baptized of him in the river Jordan, confessing their sins.
6 And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild honey.

7 And he preached, saying:

There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I baptize you with water; but he shall baptize you with the Holy Spirit.

MATTHEW 3: 1 And in those days cometh John the Baptist, preaching in the wilderness of Judæa, 2 saying:

Repent ye; for the kingdom of heaven is at hand.

3 For this is he that was spoken of through Isaiah the prophet, saying:

*The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight. (Is. 40: 3.)*

* *

4 Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey.
5 Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; 6 and they were baptized of him in the river Jordan, confessing their sins.

* *

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them:

Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruit worthy of repentance: 9 and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit and *with* fire: 12 whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

LUKE 3: 3 And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet:

*The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.*

- 5 *Every valley shall be filled,
And every mountain and hill shall be brought
 low;
And the crooked shall become straight,
And the rough ways smooth;*
- 6 *And all flesh shall see the salvation
 of God. (Is. 40: 3-5.)*

* * *

7 He said therefore to the multitudes that went out to be baptized of him:

Ye offspring of vipers, who warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 9 And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the multitudes asked him, saying:

What then must we do?

11 And he answered and said unto them:

He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

* * *

12 And there came also publicans to be baptized, and they said unto him:

Master, what must we do?

13 And he said unto them:

Extort no more than that which is appointed you.

14 And soldiers also asked him, saying:

And we, what must we do?

And he said unto them:

Extort from no man by violence, neither accuse *any* one wrongfully; and be content with your wages.

* * *

15 And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ:

16 John answered, saying unto them all:

I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit and *with* fire: 17 whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18 With many other exhortations therefore preached he good tidings unto the people.

JOHN 1: 6 There came a man, sent from God, whose name was John. 7 The same came for witness, that he might bear witness of the light, that all might believe through him. 8 He was not the light, but *came* that he might bear witness of the light. 15 John beareth witness of him, and crieth, saying:

This was he of whom I said, "He that cometh after me is become before me:" for he was before me.

II. THE MANIFESTATION OF THE MESSIAH.

§1. THE BAPTISM OF JESUS: BETHANY, JANUARY 6, A. D. 27.

Jesus Goes to the Jordan and is Baptized by John.

MARK 1: 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

MATTHEW 3: 13 Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. 14 But John would have hindered him, saying:

I have need to be baptized of thee, and comest thou to me?

15 But Jesus answering said unto him:

Suffer ~~it~~ now: for thus it becometh us to fulfil all righteousness.

Then he suffereth him

LUKE 3: 21 Jesus also having been baptized.

§2. THE VOICE FROM HEAVEN*: BETHANY, JANUARY 6, A. D. 27.

Witness from Heaven is Borne to the Messiahship of Jesus.

MARK 1: 10 And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: 11 and a voice came out of the heavens:

Thou art my beloved Son, in thee I am well pleased.

MATTHEW 3: 16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; 17 and lo, a voice out of the heavens, saying:

This is my beloved Son, in whom I am well pleased.

LUKE 3: 21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, 22 and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven:

Thou art my beloved Son; in thee I am well pleased.

*At three different times the voice from heaven was heard by Jesus: at this time. at the transfiguration, and at the interview with the Greeks in the temple at Jerusalem.

JOHN 1:32 And John bare witness, saying:

I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

13. THE TEMPTATION OF JESUS: WILDERNESS OF JUDÆA, JANUARY 6-FEBRUARY 14, A. D. 27.

Jesus is Led into the Wilderness for Meditation and Fasting and is Tempted by Satan Concerning His Messiahship.

MARK 1:12 And straightway the Spirit driveth him forth into the wilderness. 13 And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

MATTHEW 4:1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he afterward hungered.

* *

3 And the tempter came and said unto him:

If thou art the Son of God, command that these stones become bread.

4 But he answered and said:

It is written,

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (Dt. 8:3.)

* *

5 Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, 6 and saith unto him:

If thou art the Son of God, cast thyself down: for it is written,

*He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.*

(Ps. 91:11, 12.)

7 Jesus said unto him:

Again it is written,

Thou shalt not try the Lord thy God. (Dt. 6:16.)

* *

8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 and he said unto him:

All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him:

Get thee hence, Satan; for it is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve. (Dt. 6:13.)

* *

11 Then the devil leaveth him; and behold, angels came and ministered unto him.

LUKE 4: 1 And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness, 2 during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered.

* * *

3 And the devil said unto him:

If thou art the Son of God, command this stone that it become bread.

4 And Jesus answered unto him:

It is written,

Man shall not live by bread alone. (Dt. 8: 3.)

* * *

5 And he led him up, and showed him all the kingdoms of the world in a moment of time. 6 And the devil said unto him:

To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship before me, it shall all be thine.

8 And Jesus answered and said unto him:

It is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve. (Dt. 6: 13.)

* * *

9 And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him:

If thou art the Son of God, cast thyself down from hence: 10 for it is written,

He shall give his angels charge concerning thee, to guard thee: (Ps. 91: 11)

11 and,

On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone. (Ps. 91: 12.)

12 And Jesus answering said unto him:

It is said,

Thou shalt not try the Lord thy God. (Dt. 6: 16.)

* * *

13 And when the devil had completed every temptation, he departed from him for a season.

§4. THE PRIESTLY INQUIRY AND THE LAMB OF GOD: BETHANY OF PERÆA, FEBRUARY, A. D. 27.

A Priestly Delegation from Jerusalem Inquires of John at the Jordan Concerning his Ministry, and John Presents them to Jesus the Lamb of God.

JOHN 1: 19 And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him:

Who art thou?

20 And he confessed, and denied not; and he confessed:

I am not the Christ.

21 And they asked him:

What then? Art thou Elijah?

And he saith:

I am not.

Art thou the prophet?

And he answered:

No.

22 They said therefore unto him:

Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said:

I am the voice of one crying in the wilderness,

Make straight the way of the Lord,

as said Isaiah the prophet. (Is. 40: 3.)

24 And they had been sent from the Pharisees.

* * * *

25 And they asked him, and said unto him:

Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?

26 John answered them, saying:

I baptize with water: in the midst of you standeth one whom ye know not, 27 *even* he that cometh after me, the latchet of whose shoe I am not worthy to unloose.

28 These things were done in Bethany beyond Jordan, where John was baptizing.

* * * *

29 On the morrow he seeth Jesus coming unto him, and saith:

Behold, the Lamb of God, that taketh away the sin of the world! 30 This is he of whom I said: "After me cometh a man who is become before me:" for he was before me.

31 And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water.

* * * *

32 And John bare witness, saying:

I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. 33 And I knew him not; but he that sent me to baptize with water, he said unto me: "Upon whomsoever thou shalt see the Spirit descending,

and abiding upon him, the same is he that baptizeth with the Holy Spirit." 34 And I have seen, and have borne witness that this is the Son of God.

III. THE FIRST DISCIPLES AND MIRACLE.

§1. THE CALL OF JOHN AND ANDREW: BETHANY, FEBRUARY, A. D. 27.

The Baptist Points out Jesus to his Disciples and John and Andrew Become the First Followers of Jesus.

JOHN 1: 35 Again on the morrow John was standing, and two of his disciples; 36 and he looked upon Jesus as he walked, and saith: Behold, the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus. 38 And Jesus turned, and beheld them following, and saith unto them: What seek ye?

And they said unto him:

Rabbi

(which is to say, being interpreted, Master), where abidest thou?

39 He saith unto them:

Come, and ye shall see

They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

§2. THE CALL OF SIMON PETER: BETHANY, FEBRUARY, A. D. 27.

Andrew Brings his Brother Simon to Jesus and his Name is Changed to Peter.

JOHN 1: 40 One of the two that heard John *speak*, and followed him, was Andrew, Simon Peter's brother. 41 He findeth first his own brother Simon, and saith unto him:

We have found the Messiah

(which is, being interpreted, Christ). 42 He brought him unto Jesus. Jesus looked upon him, and said:

Thou art Simon the son of John: thou shalt be called Cephas

(which is by interpretation, Peter).

§3. THE CALL OF PHILIP AND NATHANAEL: FEBRUARY, A. D. 27.

Departing from Bethany for Galilee Jesus Calls Philip of Bethsaida, and Philip Brings Nathanael of Cana.

JOHN 1: 43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him:

Follow me.

* * * *

- 44 Now Philip was from Bethsaida, of the city of Andrew and Peter.
 45 Philip findeth Nathanael, and saith unto him:
 We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.
 46 And Nathanael said unto him:
 Can any good thing come out of Nazareth?
 Philip saith unto him:
 Come and see.

* * * *

- 47 Jesus saw Nathanael coming to him, and saith of him:
 Behold, an Israelite indeed, in whom is no guile!
 48 Nathanael saith unto him:
 Whence knowest thou me?
 Jesus answered and said unto him:
 Before Philip called thee, when thou wast under the fig tree, I saw thee.
 49 Nathanael answered him:
 Rabbi, thou art the Son of God; thou art King of Israel.
 50 Jesus answered and said unto him:
 Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.
 51 And he saith unto him:
 Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

14. THE FIRST MIRACLE* OF JESUS: CANA IN GALILEE, FEBRUARY, A. D. 27.

Jesus is Invited to a Marriage in Cana, and Performs His First Miracle, Turning Water into Wine for the Banquet.

JOHN 2: 1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: 2 and Jesus also was bidden, and his disciples, to the marriage. 3 And when the wine failed, the mother of Jesus saith unto him:

They have no wine.

- 4 And Jesus saith unto her:
 Woman, what have I to do with thee? mine hour is not yet come.
 5 His mother saith unto the servants:
 Whatsoever he saith unto you, do it.

*There are fifty-seven miracles contained in the Gospels, thirty-eight of which were performed by Jesus. See Andrews, *The Life of Our Lord*, pp. 641-644.

6 Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. 7 Jesus saith unto them:

Fill the waterpots with water.

And they filled them up to the brim. 8 And he saith unto them:

Draw out now, and bear unto the ruler of the feast.

And they bare it. 9 And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants who had drawn the water knew), the ruler of the feast calleth the bridegroom, 10 and saith unto him:

Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now.

11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

§5. THE SOJOURN AT CAPERNAUM:* MARCH-APRIL, A. D. 27.

Jesus Goes from Cana to Capernaum the Chief City of Galilee, for a Brief Sojourn, and Ministers to the People.

JOHN 2: 12 After this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples: and there they abode not many days.

LUKE 4: 23^b Whatsoever we have heard done at Capernaum.

*The ministry of Jesus during this sojourn at Capernaum is not recorded, but from His reference to Capernaum in the synagogue at Nazareth—"Whatsoever we have heard done at Capernaum"—it would seem that miracles were performed which John does not mention.

CHAPTER II.

THE FIRST YEAR OF JESUS' MINISTRY

"The Year of Obscurity."

April 11, A. D. 27—March 30, A. D. 28.

JUDÆA, SAMARIA AND GALILEE.

B.

THE FIRST MINISTRY IN JUDÆA.

April–December, A. D. 27.

The first year of Jesus' ministry may be called the year of obscurity, both because the records of it which we possess are very scanty, and because He seems during it to have been only slowly emerging into public notice.

It was spent for the most part in Judæa.

*STALKER,
The Life of Christ.*

CHAPTER II. THE FIRST YEAR OF JESUS' MINISTRY: A. D. 27-28.*

"The Year of Obscurity."

From the First Public Appearance of Jesus at Jerusalem, April 11, A. D. 27, to the Healing of the Man at the Pool, March 30, A. D. 28.

B. THE FIRST MINISTRY IN JUDÆA.

I. THE APPEARANCE AT JERUSALEM.

§1. THE FIRST PASSOVER: APRIL 11-18, A. D. 27.

Jesus Presents Himself as the Messiah at the Passover at Jerusalem.

JOHN 2: 13 And the passover of the Jews was at hand, and Jesus went up to Jerusalem.

§2. THE FIRST CLEANSING OF THE TEMPLE.

Jesus Cleanses the Temple and Offers the Resurrection as the Sign of His Messiahship.

JOHN 2: 14 And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; 16 and to them that sold the doves he said:

Take these things hence; make not my Father's house a house of merchandise.

17 His disciples remembered that it was written:

Zeal for thy house shall eat me up. (Ps. 69: 9.)

18 The Jews therefore answered and said unto him:

What sign shonest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them:

Destroy this temple, and in three days I will raise it up.

20 The Jews therefore said:

Forty and six years was this temple in building, and wilt thou raise it up in three days?

*"The first year of Jesus' Ministry may be called the year of obscurity, both because the records of it which we possess are very scanty, and because He seems during it to have been only slowly emerging into public notice. It was spent for the most part in Judæa." Stalker, *The Life of Christ*, p. 48.

John 2: 14 seq.—In cleansing the temple, Jesus was evidently proceeding in accordance with the prophecy of Malachi 3: 1-3:—And the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith Jehovah of hosts. 2 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. Westcott, *Gospel of St. John*.

21 But he spake of the temple of his body. 22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

§3. THE RECEPTION OF JESUS IN JERUSALEM.

During the Ministry of Jesus in Jerusalem Many Believe on Him as the Messiah.

JOHN 2: 23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. 24 But Jesus did not trust himself unto them, for that he knew all men, 25 and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

§4. THE INQUIRY OF NICODEMUS.

Nicodemus, a Member of the Sanhedrin, and a Friend of Jesus, Interviews Jesus Concerning His Messiahship and the Life of the Spirit.

JOHN 3: 1 Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 the same came unto him by night, and said to him:

Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.

3 Jesus answered and said unto him:

Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God.

* * * *

4 Nicodemus saith unto him:

How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

5 Jesus answered:

Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, "Ye must be born anew." 8 The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

* * * *

9 Nicodemus answered and said unto him:

How can these things be?

10 Jesus answered and said unto him:

Art thou the teacher of Israel, and understandest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. 12 If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things?

13 And no man hath ascended into heaven, but he that descended out of heaven, *even* the Son of man, which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 that whosoever believeth may in him have eternal life.

§5. THE LOVE OF GOD FOR THE WORLD.

The Gospel Writer Comments upon the Words of Jesus to Nicodemus in Reference to the Incarnation and Atonement.

JOHN 3: 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him. 18 He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. 19 And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. 20 For every one that doeth evil hateth the light, and cometh not to the light, lest his works should be reprov'd. 21 But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

II. THE MINISTRY IN JUDÆA.

§1. THE PREACHING OF JESUS NEAR JOHN: JUDÆA, APRIL—DECEMBER, A. D. 27.

Jesus Goes into Judæa near John and Ministers to the People.

JOHN 3: 22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

§2. THE SUCCESS OF JESUS IN JUDÆA: SUMMER, A. D. 27.

Many People are Drawn to the Ministry of Jesus in Judæa and a Question arises Concerning His Authority.

JOHN 3: 23 And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 There arose therefore a questioning on the part of John's disciples with a Jew about purifying. 26 And they came unto John, and said to him:

Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.

§3. THE TESTIMONY OF JOHN TO THE MESSIAH:

JUDÆA, SUMMER, A. D. 27.

In Response to the Report of the Ministry and Popularity of Jesus in Judæa,
John Bears Witness to the Messiah.

JOHN 3: 27 John answered and said:

A man can receive nothing, except it have been given him from heaven. 28 Ye yourselves bear me witness, that I said, "I am not the Christ," but, that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. 32 What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. 33 He that hath received his witness hath set his seal to *this*, that God is true. 34 For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

§4. THE MARRIAGE OF HEROD AND HERODIAS:

ROME, SUMMER, A. D. 27.

Herod, the Tetrarch of Galilee and Peræa, Divorces the Daughter of Aretas and Marries Herodias, the Daughter of his Half-Brother Aristobulus and Wife of his Half-Brother Philip, at Rome.

MARK 6: 17 For Herod * * for the sake of Herodias, his brother Philip's wife: for he had married her.

§5. THE DENUNCIATION OF HEROD BY JOHN: PERÆA,

SUMMER—AUTUMN, A. D. 27.

John the Baptist Publicly Denounces Herod for his Unlawful Marriage and Conduct as Tetrarch.

MARK 6: 18 For John said unto Herod:

It is not lawful for thee to have thy brother's wife.

MATTHEW 14: 4 For John said unto him:

It is not lawful for thee to have her.

LUKE 3: 19 Herod the tetrarch, being reprov'd by him for Herodias his brother's wife, and for all the evil things which Herod had done.

§6. THE REPORT OF JESUS' MINISTRY IN JERUSALEM:

AUTUMN, A. D. 27.

The Pharisees, Probably Influential in the Sanhedrin, are Advised of Jesus' Ministry in Judæa.

JOHN 4: 1 * * The Pharisees had heard that Jesus was making and baptizing more disciples than John * *.

§7. THE ARREST OF JOHN THE BAPTIST: PERÆA, DECEMBER, A. D. 27.
For Denouncing Herod's Marriage and Other Acts John is Arrested and Imprisoned in the Castle of Machærus beyond the Jordan.

MARK 6: 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her. 18 For John said unto Herod:

It is not lawful for thee to have thy brother's wife.

19 And Herodias set herself against him, and desired to kill him; and she could not; 20 for Herod feared John, knowing that he was a righteous and a holy man, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.

MATTHEW 14: 3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. 4 For John said unto him:

It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

LUKE 3: 19 But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, 20 added this also to them all, that he shut up John in prison.

§8. THE DEPARTURE OF JESUS FROM JUDÆA: DECEMBER, A. D. 27.
Because of Reports among the Pharisees of His Ministry in Judæa, Jesus Departs for Galilee after the Arrest of John the Baptist.

MARK 1: 14 Now after that John was delivered up, Jesus came into Galilee, * * *.

MATTHEW 4: 12 Now when he heard that John was delivered up, he withdrew into Galilee.

JOHN 4: 1 When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John 2 (although Jesus himself baptized not, but his disciples), 3 he left Judæa, and departed again into Galilee.

III. THE MINISTRY IN SAMARIA.

THE MESSIAH AND THE SAMARITANS: DECEMBER, A. D. 27.
Passing through Samaria Jesus Meets a Woman at Jacob's Well, and through her Makes Known to the Samaritans His Messiahship and the Gift of the Holy Spirit.

JOHN 4: 4 And he must needs pass through Samaria. 5 So he cometh to a city of Samaria, called Sychar, near to the parcel of ground

that Jacob gave to his son Joseph: 6 and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour.

* * * *

7 There cometh a woman of Samaria to draw water: Jesus saith unto her:

Give me to drink.

8 For his disciples were gone away into the city to buy food. 9 The Samaritan woman therefore saith unto him:

How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?

(For Jews have no dealings with Samaritans.) 10 Jesus answered and said unto her:

If thou knewest the gift of God, and who it is that saith to thee, "Give me to drink;" thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him:

Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

13 Jesus answered and said unto her:

Every one that drinketh of this water shall thirst again: 14 but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

15 The woman saith unto him:

Sir, give me this water, that I thirst not, neither come all the way hither to draw.

* * * *

16 Jesus saith unto her:

Go, call thy husband, and come hither.

17 The woman answered and said unto him:

I have no husband.

Jesus saith unto her:

Thou saidst well, "I have no husband;" 18 for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly.

19 The woman saith unto him:

Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her:

Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. 22 Ye worship that which ye know not: we worship that

which we know: for salvation is from the Jews. 23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. 24 God is a Spirit: and they that worship him must worship in spirit and truth.

25 The woman saith unto him:

I know that Messiah cometh (who is called Christ): when he is come, he will declare unto us all things.

26 Jesus saith unto her:

I that speak unto thee am *he*.

* * * *

27 And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? 28 So the woman left her waterpot, and went away into the city, and saith to the men:

29 Come, see a man, who told me all things that *ever*

I did: can this be the Christ?

30 They went out of the city, and were coming to him. 31 In the mean while the disciples prayed him, saying:

Rabbi, eat.

32 But he said unto them:

I have meat to eat that ye know not.

33 The disciples therefore said one to another:

Hath any man brought him *ought* to eat?

34 Jesus saith unto them:

My meat is to do the will of him that sent me, and to accomplish his work. 35 Say not ye, "There are yet four months, and *then* cometh the harvest?" behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. 36 He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. 37 For herein is the saying true:

One soweth, and another reapeth. (Micah 6: 15.)

38 I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour.

* * * *

39 And from that city many of the Samaritans believed on him because of the word of the woman, who testified, "He told me all things that *ever* I did." 40 So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. 41 And many more believed because of his word; 42 and they said to the woman:

Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.

C.

*THE BEGINNING OF THE MINISTRY
IN GALILEE.*

December, A. D. 27.

The area of His activity for the next eighteen months was very limited. Galilee was sixty miles long by thirty broad. The center of activity was the basin of the Lake, a sheet of water thirteen miles long by six broad. Capernaum became His home for eighteen of the most important months of His life. In a few weeks the whole province was ringing with His fame. Crowds began to gather to Him. The country soon became stirred from end to end, and Galilee was all on fire with excitement about Him.

*See STALKER,
The Life of Christ.*

C. THE BEGINNING OF THE MINISTRY IN GALILEE.

IV. THE MINISTRY IN GALILEE.

§1. THE ARRIVAL IN GALILEE: DECEMBER, A. D. 27.

After the Sojourn in Samaria Jesus Arrives in Galilee from Judæa, is Cordially Received and Begins the Formal Ministry of the Kingdom.

MARK 1: 14 Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, 15 and saying:

The time is fulfilled, and the kingdom of God is at hand:
repent ye, and believe in the gospel.

MATTHEW 4: 17 From that time began Jesus to preach, and to say:
Repent ye; for the kingdom of heaven is at hand.

LUKE 4: 14 And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. 15 And he taught in their synagogue, being glorified of all. 3: 23a And Jesus himself, when he began *to teach*, was about thirty years of age.

JOHN 4: 43 And after the two days he went forth from thence into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

§2. THE SECOND VISIT TO CANA: WINTER, A. D. 27—28.

Jesus Visits Cana, the City of Nathanael, and while there Heals the Son of a Nobleman who was Sick at Capernaum.

JOHN 4: 46 He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death. 48 Jesus therefore said unto him:

Except ye see signs and wonders, ye will in no wise believe.

49 The nobleman saith unto him:

Sir, come down ere my child die.

50 Jesus saith unto him:

Go thy way; thy son liveth.

The man believed the word that Jesus spake unto him, and he went his way. 51 And as he was now going down, his servants met him, saying, that his son lived. 52 So he inquired of them the hour when he began to amend. They said therefore unto him:

Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at that hour in which Jesus said unto him, "Thy son liveth:" and himself believed, and his whole house. 54 This is again the second sign that Jesus did, having come out of Judæa into Galilee.

§3. THE FIRST REJECTION AT NAZARETH: WINTER, A. D. 27—28.

Jesus Goes to Nazareth and for Claiming to be the Messiah is Driven from the City.

LUKE 4: 16 And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. 17 And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written:

18 *The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the
poor:*

*He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,*

19 *To proclaim the acceptable year of the Lord.* (Is. 61: 1-2.)

20 And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

* * *

21 And he began to say unto them:

To-day hath this scripture been fulfilled in your ears.

22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said:

Is not this Joseph's son?

23 And he said unto them:

Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.

24 And he said:

Verily I say unto you, No prophet is acceptable in his own country. 25 But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; 26 and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto

a woman that was a widow. 27 And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

* * *

28 And they were all filled with wrath in the synagogue, as they heard these things; 29 and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. 30 But he passing through the midst of them went his way.

§4. THE SETTLEMENT AT CAPERNAUM: * SPRING, A. D. 28.

Jesus Makes Capernaum, the chief City of Galilee, the Headquarters of His Ministry, and Resides at the House of Simon Peter.

MATTHEW 4: 13 And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphthali: 14 that it might be fulfilled which was spoken by Isaiah the prophet, saying:

15 *The land of Zebulun and the land of Naphtali,
Toward the sea, beyond Jordan,
Galilee of the Gentiles,*

16 *The people which sat in darkness
Saw a great light,
And to them that sat in the region and shadow of
death,
To them did light spring up. (Is. 9: 1, 2.)*

LUKE 4: 31 And he came down to Capernaum, a city of Galilee.

§5. THE MIRACULOUS DRAUGHT AND CALL OF THE FOUR: NEAR CAPERNAUM, SPRING, A. D. 28.

Going out by the Sea of Galilee, Probably on Friday, Jesus Teaches the Multitude from Simon's Boat, Directs him to Perform a Parable of his Future Work, and Calls him and Andrew, James and John to be His Disciples.

LUKE 5: 1 Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; 2 and he saw two boats standing by the lake: but the

* Capernaum—*Kaphar Nahum*, village of Nahum—a city of Galilee where Peter and Andrew had taken up their residence before Jesus called them to be His disciples. Jesus Himself made it the headquarters of His ministry in Galilee after His rejection at Nazareth. That it was a town of considerable size in the days of Jesus there can be no doubt whatever. It contained the office of a tax-collector, a representative of the king, Herod Antipas, and a military station whose commander had built a synagogue for the people. See the *Standard Bible Dictionary*, p. 117.

fishermen had gone out of them, and were washing their nets. 3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.

4 And when he had left speaking, he said unto Simon:

Put out into the deep, and let down your nets for a draught.

5 And Simon answered and said:

Master, we toiled all night, and took nothing: but at thy word I will let down the nets.

6 And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; 7 and they beckoned unto their partners in the other boat, that they should come and help them.

And they came, and filled both the boats, so that they began to sink.

8 But Simon Peter, when he saw it, fell down at Jesus' knees, saying:

Depart from me; for I am a sinful man, O Lord.

9 For he was amazed, and all that were with him, at the draught of the fishes which they had taken; 10 and so were also James and John, sons of Zebedee, who were partners with Simon.

* * *

And Jesus said unto Simon:

Fear not; from henceforth thou shalt catch men.

11 And when they had brought their boats to land, they left all, and followed him.

MARK 1: 16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. 17 And Jesus said unto them:

Come ye after me, and I will make you to become fishers of men.

18 And straightway they left the nets, and followed him. 19 And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. 20 And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

MATTHEW 4: 18 And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. 19 And he saith unto them:

Come ye after me, and I will make you fishers of men.

20 And they straightway left the nets, and followed him. 21 And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. 22 And they straightway left the boat and their father, and followed him.

V. A DAY'S MINISTRY AT CAPERNAUM.

§1. THE SERMON IN THE SYNAGOGUE: CAPERNAUM, A SABBATH, SPRING, A. D. 28.

Returning to Capernaum Jesus Teaches in the Synagogue and Profoundly Impresses the People.

MARK 1: 21 And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. 22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

LUKE 4: 31 [And he came down to Capernaum, a city of Galilee.] And he was teaching them on the sabbath day: 32 and they were astonished at his teaching; for his word was with authority.

§2. THE HEALING OF THE DEMONIAK IN THE SYNAGOGUE.

Following His Address in the Synagogue Jesus Heals a Man with an Unclean Spirit and it is Reported throughout Galilee.

MARK 1: 23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying:

24 What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying:

Hold thy peace, and come out of him.

26 And the unclean spirit, tearing him and crying with a loud voice, came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying:

What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28 And the report of him went out straightway everywhere into all the region of Galilee round about.

LUKE 4: 33 And in the synagogue there was a man, who had a spirit of an unclean demon; and he cried out with a loud voice:

34 Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying:

Hold thy peace, and come out of him.

And when the demon had thrown him down in the midst, he came out of him, having done him no hurt. 36 And amazement came upon all, and they spake together, one with another, saying:

What is this word? for with authority and power he commandeth the unclean spirits, and they come out.

37 And there went forth a rumour concerning him into every place of the region round about.

§3. THE HEALING OF PETER'S WIFE'S MOTHER.

Jesus Goes from the Synagogue into Peter's House and Heals his Wife's Mother.

MARK 1: 29 And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. 30 Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: 31 and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

MATTHEW 8: 14 And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him.

LUKE 4: 38 And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

§4. THE HEALING OF THE MULTITUDE IN THE EVENING.

In the Evening Jesus Heals Many Sick and Possessed with Demons Brought to him at Capernaum.

MARK 1: 32 And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. 33 And all the city was gathered together at the door. 34 And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

MATTHEW 8: 16 And when even was come, they brought unto him many demoniacs: and he cast out the spirits with a word, and healed all that were sick: 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying:

Himself took our infirmities, and bare our diseases.

(Is. 53: 4.)

LUKE 4: 40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And demons also came out from many, crying out, and saying:

Thou art the Son of God.

And rebuking them, he suffered them not to speak, because they **knew** that he was the Christ.

VI. THE FIRST PREACHING TOUR.

§1. THE MINISTRY THROUGH GALILEE: SPRING, A. D. 28.

From Capernaum Jesus Makes a Journey through Galilee, Preaching and Healing the Sick, and Many Follow Him.

MARK 1: 35 And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. 36 And Simon and they that were with him followed after him; and they found him, 37 and say unto him:

All are seeking thee.

38 And he saith unto them:

Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

39 And he went into their synagogues throughout all Galilee, preaching and casting out demons.

MATTHEW 4: 23 And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. 24 And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, demoniacs, and epileptic, and palsied; and he healed them. 25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

LUKE 4: 42 And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. 43 But he said unto them:

I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

44 And he was preaching in the synagogues of Galilee.

§2. THE HEALING OF A LEPER: EN ROUTE, SPRING, A. D. 28.*

Jesus Heals a Leper in One of the Cities of the Journey and Sends the Man to Jerusalem to Observe the Levitical Law Concerning Leprosy.

MARK 1: 40 And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him:

If thou wilt, thou canst make me clean.

41 And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him:

I will; be thou made clean.

*"A certificate of the recovery of a leper could only be given at Jerusalem, by a priest, after a lengthened examination, and tedious rites. * * With his heart full of the first joy of a cure so amazing, for no one had ever before heard of the recovery of a man 'full of leprosy,' he set off to the Temple for the requisite papers to authorize his return, once more to the roll of Israel." See Geikie, *The Life and Words of Christ*, II, 13-17.

42 And straightway the leprosy departed from him, and he was made clean. 43 And he strictly charged him, and straightway sent him out, 44 and saith unto him:

See thou say nothing to any man: but go, show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. (Lev. 14: 1-32.)

45 But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

MATTHEW 8: 2 And behold, there came to him a leper and worshipped him, saying:

Lord, if thou wilt, thou canst make me clean.

3 And he stretched forth his hand, and touched him, saying:

I will; be thou made clean.

And straightway his leprosy was cleansed. 4 And Jesus saith unto him:

See thou tell no man; but go, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. (Lev. 14: 1-32.)

LUKE 5: 12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying:

Lord, if thou wilt, thou canst make me clean.

13 And he stretched forth his hand, and touched him, saying:

I will; be thou made clean.

And straightway the leprosy departed from him. 14 And he charged him to tell no man:

But go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. (Lev. 14: 1-32.)

15 But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. 16 But he withdrew himself in the deserts, and prayed.

VII. THE RETURN FROM THE FIRST TOUR.

§1. THE HEALING OF A PARALYTIC : CAPERNAUM, SPRING, A. D. 28.

Upon Jesus' Return to Capernaum a Paralytic is Let down through the Roof into His Presence and is Forgiven and Healed.

MARK 2: 1 And when he entered again into Capernaum after some days, it was noised that he was in the house. 2 And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. 3 And they come, bringing unto him a man sick of the palsy, borne of four. 4 And

when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. 5 And Jesus seeing their faith saith unto the sick of the palsy:

Son, thy sins are forgiven.

6 But there were certain of the scribes sitting there, and reasoning in their hearts:

7 Why doth this man thus speak? he blasphemeth: who can forgive sins but one, *even* God?

8 And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them:

Why reason ye these things in your hearts? 9 Whether is easier, to say to the sick of the palsy, "Thy sins are forgiven;" or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath authority on earth to forgive sins,

(he saith to the sick of the palsy)

11 I say unto thee, Arise, take up thy bed, and go unto thy house.

12 And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying:

We never saw it on this fashion.

MATTHEW 9: 2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy:

Son, be of good cheer; thy sins are forgiven.

3 And behold, certain of the scribes said within themselves: This man blasphemeth.

4 And Jesus knowing their thoughts said:

Wherefore think ye evil in your hearts? 5 For whether is easier, to say, "Thy sins are forgiven;" or to say, Arise, and walk? 6 But that ye may know that the Son of man hath authority on earth to forgive sins,

(then saith he to the sick of the palsy)

Arise, and take up thy bed, and go unto thy house.

7 And he arose, and departed to his house. 8 But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

LUKE 5: 17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. 18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. 19 And not finding by what

way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. 20 And seeing their faith, he said:

Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying:

Who is this that speaketh blasphemies? Who can forgive sins, but God alone?

22 But Jesus perceiving their reasonings, answered and said unto them:

What reason ye in your hearts? 23 Whether is easier, to say, "Thy sins are forgiven thee;" or to say, Arise and walk?

24 But that ye may know that the Son of man hath authority on earth to forgive sins,

(he said unto him that was palsied)

I say unto thee, Arise, and take up thy couch, and go unto thy house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. 26 And amazement took hold on all, and they glorified God; and they were filled with fear, saying:

We have seen strange things to-day.

§2. THE TEACHING BY THE SEASIDE: SPRING, A. D. 28.

Going out by the Sea of Galilee Jesus Teaches the Multitude.

MARK 2: 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

§3. THE CALL OF LEVI: NEAR CAPERNAUM, SPRING, A. D. 28.

Jesus calls Levi, the Tax Collector at the Roman Custom House near Capernaum, to be His Disciple.

MARK 2: 14 And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him:

Follow me.

And he arose and followed him.

MATTHEW 9: 9 And as Jesus passed by from thence he saw a man, called Matthew, sitting at the place of toll: and he saith unto him:

Follow me.

And he arose and followed him.

LUKE 5: 27 And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll: and said unto him:

Follow me.

And he forsook all, and rose up and followed him.

14. THE FEAST OF LEVI FOR JESUS: CAPERNAUM, SPRING, A. D. 28.

Levi Gives a Feast in Honor of Jesus who is Criticized for Fellowship with Sinners.

MARK 2: 15 And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. 16 And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples:

He eateth and drinketh with publicans and sinners.

17 And when Jesus heard it, he saith unto them:

They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

MATTHEW 9: 10 And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. 11 And when the Pharisees saw it, they said unto his disciples:

Why eateth your Master with the publicans and sinners?

12 But when he heard it, he said:

They that are whole have no need of a physician, but they that are sick. 13 But go ye and learn what *this* meaneth,

I desire mercy, and not sacrifice: (Hos. 6: 6)

for I came not to call the righteous, but sinners.

LUKE 5: 29 And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. 30 And the Pharisees and their scribes murmured against his disciples, saying:

Why do ye eat and drink with the publicans and sinners?

31 And Jesus answering said unto them:

They that are whole have no need of a physician; but they that are sick. 32 I am not come to call the righteous but sinners to repentance.

15. THE QUESTION ABOUT FASTING: CAPERNAUM, SPRING, A. D. 28.

Observing Jesus at Matthew's Feast the Pharisees and Disciples of John Question Him about Fasting.

MARK 2: 18 And John's disciples and the Pharisees were fasting: and they come and say unto him:

Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them:

Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come,

when the bridegroom shall be taken away from them, and then will they fast in that day. 21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. 22 And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

MATTHEW 9: 14 Then come to him the disciples of John, saying:

Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them:

Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. 16 And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. 17 Neither do *men* put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

LUKE 5: 33 And they said unto him:

The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink.

34 And Jesus said unto them:

Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? 35 But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.

36 And he spake also a parable unto them:

No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. 37 And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. 38 But new wine must be put into fresh wine-skins. 39 And no man having drunk old *wine* desireth new: for he saith, "The old is good."

CHAPTER III.

THE SECOND YEAR OF
JESUS' MINISTRY.

"The Year of Public Favor."

March 30, A. D. 28—April 16, A. D. 29.

JUDÆA, GALILEE AND DECAPOLIS.

D.

THE GREAT FAME OF JESUS.

Summer, A. D. 28.

The second year of Jesus' ministry was the year of public favor, during which the country became thoroughly aware of Him. His activity was incessant, and His fame rang through the length and breadth of the land. It was almost wholly passed in Galilee.

*STALKER,
The Life of Christ.*

CHAPTER III. THE SECOND YEAR OF JESUS' MINISTRY: A.D. 28-29.

*"The Year of Public Favor."**

From the Second Passover at Jerusalem, March 30, A. D. 28, to the Retirement into Phœnicia, April 16, A. D. 29.

D. THE GREAT FAME OF JESUS.

I. THE VISIT TO JERUSALEM AND RETURN.

§1. THE SECOND PASSOVER: JERUSALEM, MARCH 30-APRIL 5, A. D. 28.

Jesus Goes up to Jerusalem to Attend a Feast, probably the Passover.

JOHN 5: 1 After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

§2. THE HEALING OF THE MAN AT THE POOL.

Jesus Heals a Man at the Pool of Bethesda on the Sabbath and is Charged with Sabbath-Breaking.

JOHN 5: 2 Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew 'Bethesda,' having five porches. 3 In these lay a multitude of them that were sick, blind, halt, withered. 5 And a certain man was there who had been thirty and eight years in his infirmity. 6 When Jesus saw him lying, and knew that he had been now a long time *in that case*, he saith unto him:

Wouldest thou be made whole?

7 The sick man answered him:

Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him:

Arise, take up thy bed, and walk.

9 And straightway the man was made whole, and took up his bed and walked.

*"The second year of Jesus' ministry was the Year of Public Favor, during which the country became thoroughly aware of Him, His activity was incessant, and his fame rang through the length and breadth of the land. It was almost wholly passed in Galilee." Stalker, *The Life of Christ*, p. 48.

John 5: 1 — This feast is generally identified with the Passover, as stated above; but some think it was the Feast of Purim (Farrar and others), which would place this visit earlier in March; others think it was Pentecost (the early Greek Church), which would be later, in May; others still identify it with the Feast of Tabernacles, (Edersheim and other modern commentators), in September or October.

* * * *

Now it was the sabbath on that day. 10 So the Jews said unto him that was cured:

It is the sabbath, and it is not lawful for thee to take up thy bed.

11 But he answered them:

He that made me whole, the same said unto me, "Take up thy bed, and walk."

12 They asked him:

Who is the man that said unto thee, "Take up *thy* bed, and walk?"

13 But he that was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in the place.

* * * *

14 Afterward Jesus findeth him in the temple, and said unto him:

Behold, thou art made whole: sin no more, lest a worse thing befall thee.

15 The man went away, and told the Jews that it was Jesus who had made him whole.

§3. THE DISCOURSE ON THE SON OF GOD.

Being Charged with Sabbath-Breaking for Healing the Man on the Sabbath, and with Blasphemy for Claiming to be the Son of God, Jesus Addresses the Jews on "the Nature and Prerogatives of the Son."

JOHN 5: 16 And for this cause did the Jews persecute Jesus, because he did these things on the sabbath. 17 But Jesus answered them:

My Father worketh even until now, and I work.

18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God. 19 Jesus therefore answered and said unto them:

i. THE NATURE AND PREROGATIVES OF THE SON.

a. The Relation of the Son to the Father.

Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.

20 For the Father loveth the Son, and sheweth all things that himself doeth: and greater works than these will he show him, that ye may marvel. 21 For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. 22 For neither doth the Father judge any man, but he hath given all judgment unto the Son; 23 that

John 5: 10-47—"This discourse appears to have been addressed to a small (official) gathering; perhaps to the Sanhedrin, and certainly not to the multitude (comp. vv. 33.39). Westcott, *Gospel of John*, p. 81.

all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father who sent him.

b. The Relation of the Son to Mankind.

24 Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

25 Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. 26 For as the Father hath life in himself, even so gave he to the Son also to have life in himself: 27 and he gave him authority to execute judgment because he is the Son of man. 28 Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

ii. THE THREE WITNESSES TO THE SON.

Jesus States the Three Witnesses to His Messiahship.

a. The Witness of John the Baptist.

I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. 31 If I bear witness of myself, my witness is not true. 32 It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye have sent unto John, and he hath borne witness unto the truth.

b. The Witness of Jesus' Works.

34 But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. 35 He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. 36 But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me; that the Father hath sent me.

c. The Witness of the Scriptures.

37 And the Father who sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. 38 And ye have not his word abiding in you: for whom he sent, him ye believe not. 39 Ye search the scriptures, because ye think that in them ye have eternal life; and they are they which bear witness of me; 40 and ye will not come to me, that ye may have life.

iii. THE REJECTION OF WITNESSES TO THE SON.

The Absence of Divine Love is the Ground of Unbelief.

41 I receive not glory from men. 42 But I know you, that ye have not the love of God in yourselves. 43 I am come in my Father's name, and ye receive me not: if another

shall come in his own name, him ye will receive. 44 How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not? 45 Think not that I will accuse you to the Father; there is one that accuseth you, *even* Moses, on whom ye have set your hope. 46 For if ye believed Moses, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

§4. THE PLUCKING OF GRAIN ON THE SABBATH: EN ROUTE, APRIL, A. D. 28.

Jesus Defends His Disciples from the Charge of Sabbath-Breaking for Picking Grain on the Sabbath.

The Son of Man is Lord of the Sabbath.

MARK 2: 23 And it came to pass, that he was going on the sabbath day through the fields of grain; and his disciples began, as they went, to pluck the ears of grain. 24 And the Pharisees said unto him:

Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them:

Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? 26 How he entered into the house of God when Abiathar was high priest, and did eat the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

27 And he said unto them:

The sabbath was made for man, and not man for the sabbath: 28 so that the Son of man is lord even of the sabbath.

MATTHEW 12: 1 At that season Jesus went on the sabbath day through the fields of grain; and his disciples were hungry, and began to pluck ears of grain, and to eat. 2 But the Pharisees, when they saw it, said unto him:

Behold, thy disciples do that which it is not lawful to do upon the sabbath.

3 But he said unto them:

Have ye not read what David did, when he was hungry, and they that were with him; 4 how he entered into the house of God, and did eat the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? 6 But I say unto you, that one greater than the temple is here. 7 But if ye had known what this meaneth,

I desire mercy, and not sacrifice, (Hos. 6: 6)

ye would not have condemned the guiltless. 8 For the Son of man is lord of the sabbath.

LUKE 6: 1 Now it came to pass on a sabbath, that he was going through the fields of grain; and his disciples plucked the ears of grain, and did eat, rubbing them in their hands. 2 But certain of the Pharisees said:

Why do ye that which it is not lawful to do on the sabbath day?

3 And Jesus answering them said:

Have ye not read even this, what David did, when he was hungry, he, and they that were with him; 4 how he entered into the house of God, and did take and eat the showbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?

5 And he said unto them:

The Son of man is lord of the sabbath.

§5. THE WITHERED HAND RESTORED: CAPERNAUM, SPRING, A. D. 28.

Jesus Heals a Man with a Withered Hand on the Sabbath and the Pharisees Plot with the Herodians to Destroy Him.

MARK 3: 1 And he entered again into the synagogue; and there was a man there who had his hand withered. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man that had his hand withered:

Stand forth.

4 And he saith unto them:

Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?

But they held their peace. 5 And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man:

Stretch forth thy hand.

And he stretched it forth: and his hand was restored. 6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

MATTHEW 12: 9 And he departed thence, and went into their synagogue: 10 and behold, a man having a withered hand. And they asked him, saying:

Is it lawful to heal on the sabbath day?

that they might accuse him. 11 And he said unto them:

What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13 Then saith he to the man:

Stretch forth thy hand.

And he stretched it forth; and it was restored whole, as the other.

14 But the Pharisees went out, and took counsel against him, how they might destroy him.

LUKE 6:6 And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. 7 And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. 8 But he knew their thoughts; and he said to the man that had his hand withered:

Rise up, and stand forth in the midst.

And he arose and stood forth. 9 And Jesus said unto them:

I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?

10 And he looked round about on them all, and said unto him:

Stretch forth thy hand.

And he did so: and his hand was restored. 11 But they were filled with madness; and communed one with another what they might do to Jesus.

§6. THE GREAT FAME OF JESUS: SYRIA, JULY, A. D. 28.

Jesus Goes from Capernaum out by the Seaside and Ministers to the People who have been Attracted by His Fame.

MARK 3:7 And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, 8 and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. 9 And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: 10 for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. 11 And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying:

Thou art the Son of God.

12 And he charged them much that they should not make him known.

MATTHEW 12 : 15 And Jesus perceiving it withdrew from thence: and many followed him; 16 and he healed them all, and charged them that they should not make him known: 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying:

18 Behold, my servant whom I have chosen;

My beloved in whom my soul is well pleased

- I will put my Spirit upon him,
And he shall declare judgment to the Gentiles.*
- 19 *He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.*
- 20 *A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.*
- 21 *And in his name shall the Gentiles hope.* (Is. 42: 1-3.)

LUKE 6: 17. And he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him, and to be healed of their diseases; 18 and they that were troubled with unclean spirits were healed. 19 And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

II. THE INSTITUTION OF THE APOSTOLATE.

§1. THE NIGHT IN PRAYER: HORNS OF HATTIN, JULY, A. D. 28.

Jesus Spends the Night in Prayer before Appointing the Apostles.

LUKE 6: 12 And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

§2. THE APPOINTMENT OF THE TWELVE APOSTLES: HORNS OF HATTIN, JULY, A. D. 28.

Following the Night in Prayer Jesus Appoints Twelve of His Disciples to be Apostles.

MARK 3: 13 And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. 14 And he appointed twelve, that they might be with him, and that he might send them forth to preach, 15 and to have authority to cast out demons: 16 and Simon he surnamed Peter; 17 and James the *son* of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Cananæan, and Judas Iscariot, 19 who also betrayed him.

MATTHEW 10: 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James, the *son* of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and

Thaddæus; 4 Simon the Cananæan, and Judas Iscariot, who also betrayed him.

LUKE 6: 13 And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles; 14 Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, 15 and Matthew and Thomas, and James *the son* of Alphæus, and Simon who was called the Zealot, 16 and Judas *the son* of James, and Judas Iscariot, who became a traitor.

§3. THE "SERMON ON THE MOUNT:" HORNS OF HATTIN, JULY, A. D. 28.

Jesus Takes His Disciples into the Mountain and Delivers to them the Seven-fold Discourse.

MATTHEW 5: 1 And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him 2 and he opened his mouth and taught them, saying:

i.

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called sons of God.

10 Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you.

* *

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. 14 Ye are the light of the world. A city set on a hill

cannot be hid. 15 Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. 16 Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

ii.

17 Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. 18 For verily I

say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

iii.

20 For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

* *

21 Ye have heard that it was said to them of old time,
Thou shalt not kill; (Ex. 20: 13)

and whosoever shall kill shall be in danger of the judgment: 22 but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, "Raca," shall be in danger of the council; and whosoever shall say, "Thou fool," shall be in danger of the hell of fire. 23 If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, 24 leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

* *

27 Ye have heard that it was said:

Thou shalt not commit adultery; (Ex. 20: 14)

28 but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. 30 And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. 31 It was said also:

Whosoever shall put away his wife, let him give

her a writing of divorcement: (Dt. 24: 1, 3)

32 but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

* *

33 Again, ye have heard that it was said to them of old time:

Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: (Dt. 23: 21)

34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

* *

38 Ye have heard that it was said:

An eye for an eye, and a tooth for a tooth:

(Lev. 24: 19, 20)

39 but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. 40 And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go one mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

* *

43 Ye have heard that it was said, "Thou shalt love thy neighbour, and hate thine enemy:" 44 but I say unto you, Love your enemies, and pray for them that persecute you; 45 that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. 46 For if ye love them that love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same? 48 Ye therefore shall be perfect, as your heavenly Father is perfect.

iv.

6: 1 Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven.

* *

2 When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.

* *

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. 6 But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. 7 And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their

much speaking. 8 Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father who art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done, as in heaven, so on earth. 11 Give us this day our daily bread. 12 And forgive us our debts, as we also have forgiven our debtors. 13 And bring us not into temptation, but deliver us from the evil one. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you. 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

* * *

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. 17 But thou, when thou fastest, anoint thy head, and wash thy face; 18 that thou be not seen of men to fast, but of thy Father who is in secret: and thy Father, who seeth in secret, shall recompense thee.

v.

19 Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: 20 but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: 21 for where thy treasure is, there will thy heart be also. 22 The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? 26 Behold, the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? 27 And which of you by being anxious can add one cubit unto the measure of his life? 28 And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. 30 But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he not much more clothe you*, O ye of little faith? 31 Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first his kingdom,

and his righteousness; and all these things shall be added unto you. 34 Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

vi.

7: 1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? 5 Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

* *

6 Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

vii.

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 9 Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; 10 or if he shall ask for a fish, will give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him? 12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

* *

13 Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. 14 For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

* *

15 Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. 16 By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Therefore by their fruits ye shall know them.

* *

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will

of my Father who is in heaven. 22 Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock; 25 and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. 26 And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: 27 and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

* * *

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: 29 for he taught them as *one* having authority, and not as their scribes.

LUKE 6: 20 And he lifted up his eyes on his disciples, and said:

Blessed *are* ye poor: for yours is the kingdom of God. 21 Blessed *are* ye that hunger now: for ye shall be filled. Blessed *are* ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and reproach you, and cast out your name as evil, for the Son of man's sake. 23 Re-joice in that day, and leap *for joy*: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

* * *

24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and weep. 26 Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

* * *

27 But I say unto you that hear, Love your enemies, do good to them that hate you, 28 bless them that curse you, pray for them that despitefully use you. 29 To him that smiteth thee on the *one* cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. 30 Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 And if ye love them that love you, what thank have ye? for even sinners love those that love them. 33 And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. 34 And if ye lend to them of

whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. 35 But love your enemies, and do *them* good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. 36 Be ye merciful, even as your Father is merciful. 37 And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: 38 give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

* * *

39 And he spake also a parable unto them:

Can the blind guide the blind? shall they not both fall into a pit? 40 The disciple is not above his master: but every one when he is perfected shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 42 Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. 43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. 44 For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

* * *

46 And why call ye me, Lord, Lord, and do not the things which I say? 47 Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like: 48 he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. 49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

§4. THE RETURN TO CAPERNAUM.

Following the 'Sermon on the Mount' Jesus Returns with His Newly Organized Body of Apostles to Capernaum.

LUKE 7: 1 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

§5. THE CENTURION'S SERVANT: * CAPERNAUM, SUMMER, A. D. 28.

Jesus Returns to Capernaum from the Horns of Hattin and at the Intercession of Elders of the Jews Heals the Servant of a Centurion.

MATTHEW 8: 5 And when he was entered into Capernaum, there came unto him a centurion, beseeching him, 6 and saying:

Lord, my servant lieth in the house sick of the palsy, grievously tormented.

7 And he saith unto him:

I will come and heal him.

8 And the centurion answered and said:

Lord, I am not worthy that thou shouldest come under my roof: but only say the word, and my servant shall be healed. 9 For I also am a man under authority, having under myself soldiers: and I say to this one, "Go," and he goeth; and to another, "Come," and he cometh; and to my servant, "Do this," and he doeth it.

* *

10 And when Jesus heard it, he marvelled, and said to them that followed:

Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: 12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

* *

13 And Jesus said unto the centurion:

Go thy way; as thou hast believed, so be it done unto thee.

And the servant was healed in that hour.

LUKE 7: 2 And a certain centurion's servant, who was dear unto him, was sick and at the point of death. 3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. 4 And they, when they came to Jesus, besought him earnestly, saying:

He is worthy that thou shouldest do this for him: 5 for he loveth our nation, and himself built us our synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him:

Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof: 7 wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. 8 For I also am a man set under

* This centurion was a Roman general in charge of a hundred soldiers at Capernaum, stationed there to protect the Roman interests. Jesus' words plainly indicate that he was a Gentile. His faith greatly pleased the Saviour.

authority, having under myself soldiers: and I say to this one, "Go," and he goeth; and to another, "Come," and he cometh; and to my servant, "Do this," and he doeth it.

9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him:

I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole.

III. THE SECOND PREACHING TOUR.

§1. THE VISIT TO NAIN: SUMMER, A. D. 28.

Jesus Visits the City of Nain and Restores the Son of a Widow.

LUKE 7: 11 And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. 12 Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. 13 And when the Lord saw her, he had compassion on her, and said unto her:

Weep not.

14 And he came nigh and touched the bier: and the bearers stood still. And he said:

Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he gave him to his mother. 16 And fear took hold on all: and they glorified God, saying:

A great prophet is arisen among us:

and,

God hath visited his people.

17 And this report went forth concerning him in the whole of Judæa, and all the region round about.

§2. THE INQUIRY OF JOHN THE BAPTIST: SUMMER, A. D. 28.

John the Baptist Sends from his Imprisonment at Machærus to Jesus, probably at Nain, to Inquire concerning the Messiah.

MATTHEW 11: 2 Now when John heard in the prison the works of the Christ, 3 he sent by his disciples, and said unto him:

Art thou he that cometh, or look we for another?

4 And Jesus answered and said unto them:

Go your way and tell John the things which ye do hear and see: 5 the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them.

6 And blessed is he, whosoever shall find none occasion of stumbling in me.

LUKE 7: 18 And the disciples of John told him of all these things. 19 And John calling unto him two of his disciples sent them to the Lord, saying:

Art thou he that cometh, or look we for another?

20 And when the men were come unto him, they said:

John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?

21 In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. 22 And he answered and said unto them:

Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. 23 And blessed is he, whosoever shall find none occasion of stumbling in me.

53. THE WITNESS OF JESUS TO JOHN: SUMMER, A. D. 28.

Upon the Departure of the Messengers Jesus Bears Testimony before the Multitude to the Greatness of John.

MATTHEW 11: 7 And as these went their way, Jesus began to say unto the multitudes concerning John:

What went ye out into the wilderness to behold? a reed shaken with the wind? 8 But what went ye out for to see? a man clothed in soft *raiment*? Behold, they that wear soft *raiment* are in kings' houses. 9 But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. 10 This is he, of whom it is written:

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee. (Mal. 3: 1.)

11 Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye are willing to receive it, this is Elijah, who is to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the market-places, who call unto their fellows, and say, 17 "We piped unto you, and ye did not dance; we wailed, and ye did not mourn." 18 For John came neither eating nor drinking, and they say, "He hath a demon." 19 The Son of man came eating and drinking, and they say, "Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!" And wisdom is justified by her works.

LUKE 7: 24 And when the messengers of John were departed, he began to say unto the multitudes concerning John:

What went ye out into the wilderness to behold? a reed shaken with the wind? 25 But what went ye out to see? a man clothed in soft raiment? Behold, they that are gorgeously appparelled, and live delicately, are in kings' courts. 26 But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. 27 This is he of whom it is written:

Behold, I send my messenger before thy face,

Who shall prepare thy way before thee. (Mal. 3: 1.)

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is but little in the kingdom of God is greater than he. 29 And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. 31 Whereunto then shall I liken the men of this generation, and to what are they like? 32 They are like unto children that sit in the marketplace, and call one to another; who say, "We piped unto you, and ye did not dance; we wailed, and ye did not weep." 33 For John the Baptist is come eating no bread nor drinking wine; and ye say, "He hath a demon." 34 The Son of man is come eating and drinking; and ye say, "Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!" 35 And wisdom is justified of all her children.

§4. THE "MIGHTY WORKS" OF JESUS: GALILEE; SUMMER, A. D. 28.

Following His Eulogy upon John, Jesus Upbraids the Cities that are Rejecting His Ministry.

MATTHEW 11: 20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. 22 Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. 23 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. 24 Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

* *

25 At that season Jesus answered and said:

I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes: 26 yea, Father, for so it was well-pleasing in thy sight. 27 All things have been

delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

* * *

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.

§5. THE CONVERSION OF MARY MAGDALENE: EN ROUTE, SUMMER, A. D. 28.*

Mary Magdalene, afterwards a Well-known Disciple of Jesus, is Converted at Some Point on this Journey, and Some Think She is the Mary of Bethany who Anointed Jesus.

LUKE 8: 26 Mary, that was called Magdalene, from whom seven demons had gone out.

§6. THE FIRST ANOINTING OF JESUS: EN ROUTE, SUMMER, A. D. 28.

Entertained by Simon a Pharisee, Residing Some Think at Nain, Jesus is Criticized for Accepting the Devotions of a Sinful Woman, probably Mary Magdalene, whom He Forgives.

LUKE 7: 36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

* * *

37 And behold, a woman that was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, 38 and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

* * *

39 Now when the Pharisee who had bidden him saw it, he spake within himself, saying:

This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.

40 And Jesus answering said unto him:

Simon, I have somewhat to say unto thee.

*Luke 7: 36-50.—“The most numerous and the most imposing array of witnesses have testified that under all three names (the woman who anointed Jesus, Mary Magdalene and Mary of Bethany) the Gospel is speaking of one single woman. This has been the general feeling in the Latin Church (Tertullian, *De Predictia*, xi; S. Cyprian, *De Duplici Martyris*; S. Jerome, in *Osea Prologus*; S. Augustine, *De Consensu Evangel.* ii, 79; S. Gregory the Great, in *Mat.* xxv and xxxiii; Clement of Alexandria, *Pedagogus*, ii, 8; S. Cyril of Alexandria, in *Joan.* xi, 1). Fouard, *The Christ the Son of God*, I, 290.

And he saith:

Master, say on.

41 A certain lender had two debtors: the one owed five hundred shillings, and the other fifty. 42 When they had not *wherewith* to pay, he forgave them both. Which of them therefore will love him most?

43 Simon answered and said:

He, I suppose, to whom he forgave the most.

And he said unto him:

Thou hast rightly judged.

44 And turning to the woman, he said unto Simon:

Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. 45 Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

* * *

48 And he said unto her:

Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves:

Who is this that even forgiveth sins?

50 And he said unto the woman:

Thy faith hath saved thee; go in peace.

§7. THE COMPLETION OF THE SECOND TOUR: SUMMER, A. D. 28.

Jesus Completes the Second Tour through Galilee with the Twelve and Others and Returns to Capernaum.

LUKE 8:1 And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, 2 and certain women who had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven demons had gone out, 3 and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, who ministered unto them of their substance.

E.

THE EMISSARIES FROM JERUSALEM.

Autumn, A. D. 28.

The Sanhedrin, seated in frequent session in their stone hall of meeting within the immediate precincts of the Temple, were, by means of their emissaries, kept informed of all that He did and said, and, without seeming to do so, watched His every movement with malignant and jealous eyes. These whispered arguments in His favor, this deepened awe of Him and belief in Him, which, despite their authority, was growing up under their very eyes, seemed to them at once humiliating and dangerous.

*FARRAR,
The Life of Christ.*

E. THE EMISSARIES FROM JERUSALEM.

IV. THE JERUSALEM EMISSARIES AT CAPERNAUM.

§1. THE ACTION OF THE SANHEDRIN: JERUSALEM, SUMMER, A. D. 28.
The Jewish Sanhedrin sends Emissaries into Galilee to Watch the Movements of Jesus.

MARK 3: 22 The scribes that came down from Jerusalem.

§2. THE SOLICITUDE OF JESUS' FRIENDS: CAPERNAUM, AUTUMN, A. D. 28.

Returning from His Second Preaching Tour Jesus' Friends are Alarmed for His Safety in the Throng that Welcomes Him.

MARK 3: 19^b And he cometh into a house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard it, they went out to lay hold on him: for they said:

He is beside himself.

§3. THE BLIND AND DUMB DEMONIAK: CAPERNAUM, AUTUMN, A. D. 28.

Jesus Heals a Blind and Dumb Demoniac at Capernaum and the People Ask if He is the Messiah.

MATTHEW 12: 22 Then was brought unto him a demoniac, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 23 And all the multitudes were amazed, and said: Can this be the son of David?

§4. THE BLASPHEMY AGAINST THE SPIRIT: CAPERNAUM, AUTUMN, A. D. 28.*

Charged by the Emissaries from Jerusalem with being in League with Satan Jesus Addresses them on Blasphemy against the Holy Spirit.

MARK 3: 22 And the scribes that came down from Jerusalem said: He hath Beelzebub, and,

By the prince of the demons casteth he out the demons.

23 And he called them unto him, and said unto them in parables:

How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house will not be able

* Mark 3: 22—Beelzebub: "They believed that the world of evil spirits, like that of the angels, formed a great army, in various divisions, each with its head and subordinates, its rank and file; the whole under the command of Satan. Beelzebub—the 'fifth god'—was the name given by Jewish wit and contempt to Beelzebub—the lord of the (royal) habitation—a god of the Phœnicians." Geikie, *Life and Words of Christ*, II, 141.

to stand. 26 And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. 27 But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will spoil his house. 28 Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: 29 but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:

30 because they said:

"He hath an unclean spirit."

MATTHEW 12: 24 But when the Pharisees heard it, they said:

This man doth not cast out demons, but by Beelzebub the prince of the demons.

25 And knowing their thoughts he said unto them:

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. 28 But if I by the Spirit of God cast out demons, then is the kingdom of God come upon you. 29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with me scattereth. 31 Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. 32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. 33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. 34 Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. 36 And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

§5. THE MESSIANIC SIGN OF THE RESURRECTION: CAPERNAUM, AUTUMN, A. D. 28.

Asked for a Sign of His Messiahship Jesus Gives the Emmissaries the Sign of the Resurrection.

MATTHEW 12: 38 Then certain of the scribes and Pharisees answered him, saying:

Master, we would see a sign from thee.

39 But he answered and said unto them:

An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet: 40 for as Jonah was three days and three nights in the belly of the whale; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 43 But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. 44 Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. 45 Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

§6. THE SOLICITUDE OF JESUS' MOTHER AND BRETHREN:
CAPERNAUM, AUTUMN, A. D. 28.

Alarmed for His Safety in the Presence of the Emissaries from Jerusalem, His Mother and Brothers seek Jesus in the Crowd.

MARK 3: 31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him. 32 And a multitude was sitting about him; and they say unto him:

Behold, thy mother and thy brethren without seek for thee.

33 And he answereth them, and saith:

Who is my mother and my brethren?

34 And looking round on them that sat round about him, he saith:

Behold, my mother and my brethren! 35 For whosoever shall do the will of God, the same is my brother, and sister, and mother.

MATTHEW 12: 46 While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. 47 And one said unto him:

Behold, thy mother and thy brethren stand without seeking to speak to thee.

48 But he answered and said unto him that told him:

Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said:

Behold, my mother and my brethren! 50 For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother.

LUKE 8: 19 And there came to him his mother and brethren, and they could not come at him for the crowd. 20 And it was told him:

Thy mother and thy brethren stand without, desiring to see thee.

21 But he answered and said unto them:

My mother and my brethren are these that hear the word of God, and do it.

V. THE PARABLES OF THE KINGDOM.*

a. *The Parables by the Sea: Near Capernaum, October, A. D. 28.*

§1. THE PARABLE OF "THE SOWER."

To Avoid Controversies with the Emissaries of the Sanhedrin Jesus Adopts the Parable for the Public Instruction of His Disciples, and Speaks to them of "The Sower."

MARK 4: 1 And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. 2 And he taught them many things in parables, and said unto them in his teaching:

3 Hearken: Behold, the sower went forth to sow: 4 and it came to pass, as he sowed, some *seed* fell by the way side, and the birds came and devoured it. 5 And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: 6 and when the sun was risen, it was scorched; and because it had no root, it withered away. 7 And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

9 And he said:

Who hath ears to hear, let him hear.

MATTHEW 13: 1 On that day went Jesus out of the house, and sat by the sea side. 2 And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. 3 And he spake to the many things in parables, saying:

Behold, the sower went forth to sow; 4 and as he sowed, some *seeds* fell by the way side, and the birds came and devoured them: 5 and others fell upon the rocky places, where they had not much earth: and straightway they sprang up,

*The Parables.—Trench says there are thirty parables of Jesus. See Index. "The purpose of our Lord in teaching by parables was two-fold—to *reveal* and to *conceal* the truth; to *reveal* to those who really sought the truth, to *conceal* from those who did not desire such knowledge, thus rewarding the former and punishing the latter." *Schaff*,

because they had no deepness of earth: 6 and when the sun was risen, they were scorched; and because they had no root, they withered away. 7 And others fell upon the thorns; and the thorns grew up, and choked them: 8 and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. 9 He that hath ears, let him hear.

LUKE 8: 4 And when a great multitude came together, and they of every city resorted unto him, he spake by a parable:

5 The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. 6 And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. 7 And other fell amidst the thorns; and the thorns grew with it, and choked it. 8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold.

As he said these things, he cried:

He that hath ears to hear, let him hear.

§2. THE DESIGN OF THE PARABLE.

In Answer to the Inquiry of the Apostles Jesus Explains for them the Hidden Meaning and the Grace of Understanding.

MARK 4: 10 And when he was alone, they that were about him with the twelve asked of him the parables. 11 And he said unto them:

Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: 12 that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

MATTHEW 13: 10 And the disciples came, and said unto him:

Why speakest thou unto them in parables?

11 And he answered and said unto them:

Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. 14 And unto them is fulfilled the prophecy of Isaiah, which saith:

By hearing ye shall hear, and shall in no wise understand;

And seeing ye shall see, and shall in no wise perceive:

15 *For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,*

*And understand with their heart,
And should turn again,
And I should heal them.* (Is. 6: 9, 10.)

16 But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

LUKE 8: 9 And his disciples asked him what this parable might be. 10 And he said:

Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.

§3. THE EXPOSITION OF "THE SOWER."

Jesus Expounds to His Apostles the Parable of "the Sower."

MARK 4: 13 And he saith unto them:

Know ye not this parable? and how shall ye know all the parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. 16 And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; 17 and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. 18 And others are they that are sown among the thorns; these are they that have heard the word, 19 and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And those are they that were sown upon the good ground; such as hear the word, and accept it; and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

MATTHEW 13: 18 Hear then ye the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. 20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; 21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. 22 And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choked the word, and he becometh unfruitful. 23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

LUKE 8: 11 Now the parable is this: The seed is the word of God. 12 And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. 13 And those on the rock *are* they who, when they have heard, receive the word with joy; and these have no root, who for a while believe, and in time of temptation fall away. 14 And that which fell among the thorns, these are they who have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection. 15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

§4. THE PARABLE OF "THE LAMP ON THE STAND."*

Jesus Delivers the Parable of "the Lamp on the Stand."

MARK 4: 21 And he said unto them:

Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand? 22 For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light. 23 If any man hath ears to hear, let him hear.

24 And he said unto them:

Take heed what ye hear: with what measure ye mete it shall be measured unto you: and more shall be given unto you. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

LUKE 8: 16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they who enter in may see the light. 17 For nothing is hid, that shall not be made manifest; nor *anything* secret, that shall not be known and come to light. 18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

§5. THE PARABLE OF "THE TARES."

Jesus Likens the Kingdom to a Field Containing Tares.

MATTHEW 13: 24 Another parable set he before them, saying:

The kingdom of heaven is likened unto a man that sowed good seed in his field: 25 but while men slept, his enemies came and sowed tares also among the wheat, and went away. 26 But when the blades sprang up, and brought forth fruit, then appeared the tares also. 27 And the servants of the householder came and said unto him, "Sir, didst

*Matt. 4: 15—Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Luke 11: 33—No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they who enter in may see the light. Pages 84 and 175.

thou not sow good seed in thy field? whence then hath it tares?" 28 And he said unto them, "An enemy hath done this." And the servants say unto him, "Wilt thou then that we go and gather them up?" 29 But he saith, "Nay; lest haply while ye gather up the tares, ye root up the wheat with them. 30 Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

§6. THE PARABLE OF "THE SEED GROWING."

The Kingdom of Heaven is Likened unto the Mystery of Growing.

MARK 4: 26 And he said:

So is the kingdom of God, as if a man should cast seed upon the earth; 27 and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. 28 The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear. 29 But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

§7. THE PARABLE OF "THE MUSTARD SEED."*

The Growth of the Mustard Plant Illustrates the Kingdom of God.

MARK 4: 30 And he said:

How shall we liken the kingdom of God? or in what parable shall we set it forth? 31 It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, 32 yet when it is sown, groweth up, and cometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

MATTHEW 13: 31 Another parable set he before them, saying:

The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: 32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and cometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

§8. THE PARABLE OF "THE LEAVEN."†

The Kingdom of Heaven is Like unto Leaven in Meal.

MATTHEW 13: 33 Another parable spake he unto them:

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

* Luke 13: 18, 19 — He said therefore, Unto what is the kingdom of God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of heaven lodged in the branches thereof. Page 180.

† Luke 13: 20, 21 — And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened. Page 180.

§9. THE SUCCESS OF THE PARABLE.

Jesus' Public Use of Parables and Private Interpretation.

MARK 4: 33 And with many such parables spake he the word unto them, as they were able to hear it: 34 and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

MATTHEW 13: 34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken through the prophet, saying:

I will open my mouth in parables;

I will utter things hidden from the foundation of the world. (Ps. 70: 2.)

b. The Return to Capernaum and the Continued Teaching by Parable.

§10. THE EXPOSITION OF THE PARABLE OF "THE TARES."

At the Request of His Disciples Jesus Expounds the Parable of "the Tares" at His Home in Capernaum.

MATTHEW 13: 36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying:

Explain unto us the parable of the tares of the field.

37 And he answered and said:

He that soweth the good seed is the Son of man; 38 and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; 39 and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. 40 As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, 42 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

§11. THE PARABLE OF "THE HIDDEN TREASURE."

The Kingdom of Heaven is Likened unto a Field Containing Treasure.

MATTHEW 13: 44 The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

§12. THE PARABLE OF "THE PEARL."

The Kingdom of Heaven is like a Pearl of Great Price.

MATTHEW 13: 45 Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: 46 and having found one pearl of great price, he went and sold all that he had, and bought it.

§13. THE PARABLE OF "THE FISHING NET."

The Kingdom of Heaven is Like a Fishing Net.

MATTHEW 13: 47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. 49 So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, 50 and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

§14. THE PARABLE OF "THE HOUSEHOLDER."

The Kingdom of Heaven Yields Treasure New and Old.

MATTHEW 13: 51 Have ye understood all these things? They say unto him:

Yea.

52 And he said unto them:

Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.

The Departure from Capernaum.

MATTHEW 13: 53 And it came to pass, when Jesus had finished these parables, he departed thence.

VI. THE RETIREMENT TO GERASA AND RETURN.

§1. THE STILLING OF THE TEMPEST: SEA OF GALILEE, NOVEMBER,
A. D. 28.

To Escape the Multitude Jesus Takes the Twelve across the Sea into Gerasa and Stills a Tempest on the way.

MARK 4: 35 And on that day, when even was come, he saith unto them:

Let us go over unto the other side.

36 And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. 37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. 38 And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him:

Master, carest thou not that we perish?

39 And he awoke, and rebuked the wind, and said unto the sea:

Peace, be still.

And the wind ceased, and there was a great calm. 40 And he said unto them:

Why are ye fearful? have ye not yet faith?

41 And they feared exceedingly, and said one to another:

Who then is this, that even the wind and the sea obey him?

MATTHEW 8: 18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 23 And when he was entered into a boat, his disciples followed him. 24 And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. 25 And they came to him, and awoke him, saying:

Save, Lord; we perish.

26 And he saith unto them:

Why are ye fearful, O ye of little faith?

Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 And the men marvelled, saying:

What manner of man is this, that even the winds and the sea obey him?

LUKE 8: 22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them:

Let us go over unto the other side of the lake:

and they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy. 24 And they came to him, and awoke him, saying:

Master, master, we perish.

And he awoke, and rebuked the wind and raging of the water: and they ceased, and there was a calm. 25 And he said unto them:

Where is your faith?

And being afraid they marvelled, saying one to another:

Who then is this, that he commandeth even the winds and the water, and they obey him?

§2. THE DEMONIACS OF GERASA: NOVEMBER, A. D. 28.

Arriving in Gerasa, Jesus Heals a Man of Unclean Spirits.

MARK 5: 1 And they came to the other side of the sea, into the country of the Gerasenes. 2 And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, 3 who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; 4 because that he had been often bound with fetters and chains, and the chains had been rent asunder

by him, and the fetters broken in pieces: and no man had strength to tame him. 5 And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. 6 And when he saw Jesus from afar, he ran and worshipped him; 7 and crying out with a loud voice, he saith:

What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.

8 For he said unto him:

Come forth, thou unclean spirit, out of the man.

9 And he asked him:

What is thy name?

And he saith unto him:

My name is Legion; for we are many.

10 And he besought him much that he would not send them away out of the country. 11 Now there was there on the mountain side a great herd of swine feeding. 12 And they besought him, saying:

Send us into the swine, that we may enter into them.

13 And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand; and they were choked in the sea. 14 And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. 15 And they come to Jesus, and behold the demoniac sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid. 16 And they that saw it declared unto them how it befell the demoniac, and concerning the swine. 17 And they began to beseech him to depart from their borders. 18 And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him. 19 And he suffered him not, but saith unto him:

Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee.

20 And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

MATTHEW 8: 28 And when he was come to the other side into the country of the Gadarenes, there met him two demoniacs, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. 29 And behold, they cried out, saying:

What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?

30 Now there was afar off from them a herd of many swine feeding.

31 And the demons besought him, saying:

If thou cast us out, send us away into the herd of swine.

32 And he said unto them:

Go.

And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. 33 And they that fed them fled, and went away into the city, and told everything, and what was befallen to the demoniacs.

34 And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

LUKE 8: 26 And they arrived at the country of the Gerasenes, which is over against Galilee. 27 And when he was come forth upon the land, there met him a certain man out of the city, who had demons; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs. 28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said:

What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not.

29 For he commanded the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the demon into the deserts. 30 And Jesus asked him:

What is thy name?

And he said:

Legion;

for many demons were entered into him. 31 And they intreated him that he would not command them to depart into the abyss. 32 Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. 33 And the demons came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were drowned. 34 And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. 35 And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the demons were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. 36 And they that saw it told them how he that was possessed with demons was made whole. 37 And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. 38 But the man from whom the demons were gone out prayed him that he might be with him: but he sent him away, saying:

39 Return to thy house, and declare how great things God hath done for thee.

And he went his way, publishing throughout the whole city how great things Jesus had done for him.

13. THE RETURN TO CAPERNAUM: DECEMBER, A. D. 28.

Jesus Returns from Gerasa to Capernaum and is Greeted by a Waiting Multitude.

MATTHEW 9: 1 And he entered into a boat, and crossed over and came into his own city.

14. THE DAUGHTER OF JAIRUS AND THE INVALID WOMAN: CAPERNAUM, DECEMBER, A. D. 28.

i. THE REQUEST OF A RULER OF THE SYNAGOGUE.

Returning from Gerasa Jesus is Met by Jairus on Behalf of his Daughter.

MARK 5: 21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. 22 And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, 23 and beseecheth him much, saying:

My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be made whole, and live.

24 And he went with him; and a great multitude followed him, and they thronged him.

MATTHEW 9: 18 While he spake these things unto them, behold, there came a ruler, and worshipped him, saying:

My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

LUKE 8: 40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him. 41 And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; 42 for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

ii. THE FAITH OF AN INVALID WOMAN.

An Invalid Woman Touches Jesus' Garment and is Restored.

MARK 5: 25 And a woman, who had an issue of blood twelve years, 26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 having heard the things concerning Jesus, came in the crowd behind, and touched his garment. 28 For she said:

If I touch but his garments, I shall be made whole.

29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague. 30 And straightway Jesus, perceiving in himself that the power *proceeding* from him had gone forth, turned him about in the crowd, and said:

Who touched my garments?

31 And his disciples said unto him:

Thou seest the multitude thronging thee, and sayest thou, "Who touched me?"

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

34 And he said unto her:

Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

MATTHEW 9: 20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: 21 for she said within herself:

If I do but touch his garment, I shall be made whole.

22 But Jesus turning and seeing her said:

Daughter, be of good cheer: thy faith hath made thee whole.

And the woman was made whole from that hour.

LUKE 8: 43 And a woman having an issue of blood twelve years, who had spent all her living upon physicians, and could not be healed of any, 44 came behind him, and touched the border of his garment: and immediately the issue of her blood stanchèd. 45 And Jesus said:

Who is it that touched me?

And when all denied, Peter said, and they that were with him:

Master, the multitudes press thee and crush thee.

46 But Jesus said:

Some one did touch me: for I perceived that power had gone forth from me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. 48 And he said unto her:

Daughter, thy faith hath made thee whole; go in peace.

iii. THE RESTORATION OF THE RULER'S DAUGHTER.

The Daughter of Jairus, now Dead, is Raised to Life by Jesus.

MARK 5: 35 While he yet spake, they come from the ruler of the synagogue's house, saying:

Thy daughter is dead: why troublest thou the Master any further?

36 But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue:

Fear not, only believe.

37 And he suffered no man to follow with him, save Peter, and James, and John the brother of James. 38 And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and wailing greatly. 39 And when he was entered in, he saith unto them:

Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40 And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. 41 And taking the child by the hand, he saith unto her:

Talitha cumi;

which is, being interpreted, "Damsel, I say unto thee, Arise." 42 And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. 43 And he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

MATTHEW 9: 23 And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, 24 he said:

Give place: for the damsel is not dead, but sleepeth.

And they laughed him to scorn. 25 But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. 26 And the fame hereof went forth into all that land.

LUKE 8: 49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying:

Thy daughter is dead; trouble not the Master.

50 But Jesus hearing it, answered him:

Fear not: only believe, and she shall be made whole.

51 And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. 52 And all were weeping, and bewailing her: but he said:

Weep not; for she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 But he, taking her by the hand, called, saying:

Maiden, arise.

Mark 5: 35.—At three different times Jesus chooses Peter, James and John as special witnesses: At the Raising of Jairus' Daughter, as the Giver of Life; at the Transfiguration, as the Glory of God; and at the Agony in the Garden, as the Suffering Servant of Jehovah, when they were admitted to a "knowledge of the mystery of His human sorrow and perfected obedience, the last of the three revelations which were crises in their spiritual education."

55 And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat. 56 And her parents were amazed: but he charged them to tell no man what had been done.

§5. THE TWO BLIND MEN: CAPERNAUM, DECEMBER, A. D. 28.

Jesus Restores Sight to Two Blind Men, who Believe on Him as the Messiah.

MATTHEW 9: 27 And as Jesus passed by from thence, two blind men followed him, crying out, and saying:

Have mercy on us, thou son of David.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them:

Believe ye that I am able to do this?

They say unto him:

Yea, Lord.

29 Then touched he their eyes, saying:

According to your faith be it done unto you.

30 And their eyes were opened. And Jesus strictly charged them, saying:

See that no man know it.

31 But they went forth, and spread abroad his fame in all that land.

§6. THE DUMB DEMONIAK: CAPERNAUM, DECEMBER, A. D. 28.

Jesus Heals a Dumb Demoniac and the Multitudes Marvel, while the Pharisees Charge Him with Demonism.

MATTHEW 9: 32 And as they went forth, behold, there was brought to him a dumb man possessed with a demon. 33 And when the demon was cast out, the dumb man spoke; and the multitude marvelled, saying:

It was never so seen in Israel.

34 But the Pharisees said:

By the prince of the demons casteth he out demons.

VII. THE THIRD PREACHING TOUR AND GATHERING
CRISIS IN GALILEE.

§1. THE JOURNEY THROUGH GALILEE: JANUARY-MARCH, A. D. 29.

Jesus Makes a Final Tour through Galilee Ministering to the People.

MARK 6: 6b And he went round about the villages teaching.

MATTHEW 9: 35 And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

§2. THE SECOND REJECTION AT NAZARETH: JANUARY, A. D. 29.

While on His Final Preaching Tour Jesus Visits Nazareth and is again
Rejected by His Home City.

MARK 6: 1 And he went out from thence; and he cometh into his own country; and his disciples follow him. 2 And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying:

Whence hath this man these things?

and,

What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by his hands? 3 Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?

And they were offended in him. 4 And Jesus said unto them:

A prophet is not without honour, save in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. 6 And he marvelled because of their unbelief.

MATTHEW 13: 54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said:

Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them:

A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

§3. THE MISSION OF THE TWELVE: EN ROUTE, JANUARY, A. D. 29

Jesus Sends the Apostles on a Special Mission to the Jews with Instructions
Concerning their Ministry.

MARK 6: 7 And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; 8 and he charged them that they should take nothing for *their* journey, save a staff only; no bread, no wallet, no money in their purse; 9 but *to go* shod with sandals:

and, *said he*, put not on two coats.

10 And he said unto them:

Wheresoever ye enter into a house, there abide till ye depart thence. 11 And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them,

12 And they went out, and preached that *men* should repent.
 13 And they cast out many demons, and anointed with oil many that were sick, and healed them.

MATTHEW 9: 36 But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. 37 Then saith he unto his disciples:

The harvest truly is plenteous, but the labourers are few. 38 Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

10: 1 And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. 2 Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus; 4 Simon the Cananæan, and Judas Iscariot, who also betrayed him.

* * *

5 These twelve Jesus sent forth, and charged them, saying:

i.

Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans: 6 but go rather to the lost sheep of the house of Israel.

ii.

7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, raise the dead, cleanse the lepers, cast out demons.

iii.

Freely ye received, freely give.

iv.

9 Get you no gold, nor silver, nor brass in your purses; 10 no wallet for *your* journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. 11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. 12 And as ye enter into the house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

Matt. 9: 5-42—For the analysis of the commission of Jesus to His Apostles, see Moulton, *The Modern Reader's Bible*, ad loc.

v.

16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; 18 yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. 19 But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father that speaketh in you. 21 And brother shall deliver up brother to death; and the father his child: and children shall rise up against parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end the same shall be saved. 23 But when they persecute you in this city, flee into the next: for verily I say unto you, ye shall not have gone through the cities of Israel, till the Son of man be come. 24 A disciple is not above his master, nor a servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household! 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops. 28 And be not afraid of them who kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: 30 but the very hairs of your head are all numbered. 31 Fear not therefore; ye are of more value than many sparrows. 32 Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

vi.

34 Think not that I came to send peace on the earth: I came not to send peace, but a sword. 35 For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: 36 and a man's foes *shall be* they of his own household. 37 He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. 38 And he that doth not take his cross and follow after me, is not worthy of me. 39 He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

vii.

40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that re-

ceiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11: 1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

LUKE 9: 1 And he called the twelve together, and gave them power and authority over all demons, and to cure diseases. 2 And he sent them forth to preach the kingdom of God, and to heal the sick. 3 And he said unto them:

Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. 4 And into whatsoever house ye enter, there abide, and thence depart. 5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.

6 And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

14. THE MARTYRDOM OF JOHN THE BAPTIST: MACHÆRUS, MARCH, A. D. 29.

Herod the Tetrarch Gives an Anniversary Feast, and at the Request of Herodias' Daughter Orders the Execution of John the Baptist, who is in Prison at Machærus in Peræa.

MARK 6: 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; 22 and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel:

Ask of me whatsoever thou wilt, and I will give it thee

23 And he sware unto her:

Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24 And she went out, and said unto her mother:

What shall I ask?

And she said:

The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying:

I will that thou forthwith give me in a charger the head of John the Baptist.

Matt. 10: 38.—This is the first of three references to "Bearing the Cross;" the second is during the Northern Retirement, page 145; and the third is in Peræa, page 183.

26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. 27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, 28 and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. 29 And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

MATTHEW 14: 6 But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. 7 Whereupon he promised with an oath to give her whatsoever she should ask. 8 And she, being put forward by her mother, saith:

Give me here in a charger the head of John the Baptist.

9 And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; 10 and he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother. 12 And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

§5. THE REPORT OF JESUS AT TIBERIAS: SPRING, A. D. 29.

Reports of the Fame of Jesus are Received at the Residence of Herod the Tetrarch.

MARK 6: 14a And king Herod heard thereof: for his name had become known.

MATTHEW 14: 1 At that season Herod the tetrarch heard the report concerning Jesus.

LUKE 9: 7 Now Herod the tetrarch heard of all that was done.

§6. THE ALARM OF HEROD THE TETRARCH: SPRING, A. D. 29.

Hearing of the Fame of Jesus in Galilee, Herod Fears that John has Risen from the Dead, and Seeks to see Jesus.

MARK 6: 14 And king Herod heard *thereof*: for his name had become known: and he said:

John the Baptist is risen from the dead, and therefore do these powers work in him.

15 But others said:

It is Elijah.

And others said:

It is a prophet, even as one of the prophets

16 But Herod, when he heard *thereof*, said:

John, whom I beheaded, he is risen.

MATTHEW 14: 1 At that season Herod the tetrarch heard the report concerning Jesus, 2 and said unto his servants:

This is John the Baptist; he is risen from the dead; and therefore do these powers work in him.

LUKE 9: 7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; 8 and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. 9 And Herod said:

John I beheaded: but who is this, about whom I hear such things?

And he sought to see him.

§7. THE RETURN OF THE TWELVE: CAPERNAUM, APRIL, A. D. 29.

The Twelve Apostles Return to Jesus at Capernaum and Report
Upon their Mission to the Jews.

MARK 6: 30 And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

LUKE 9: 10a And the apostles, when they were returned, declared unto him what things they had done.

F.

THE CRISIS IN THE GALILEAN MINISTRY.

Spring, A. D. 29.

The Public Life of Jesus might be divided into two periods: one would be that in which the Jews did not directly interfere with His ministry; while during the latter epoch they actively attacked Him. For a long time the efforts of the Sanhedrin's emissaries were fruitless. But now the hour had come for a complete change in the aspect of events; and hereafter the authority of the Lord begins to wane slowly and surely, until at last His enemies are again masters of the situation.

FOUARD,
The Christ the Son of God.

F. THE CRISIS IN THE GALILEAN MINISTRY.

VIII. THE PROMISE AND MYSTERY OF THE LORD'S SUPPER.

§1. THE RETIREMENT TO BETHSAIDA JULIUS: APRIL, A. D. 29.*

On Account of the Martyrdom of John the Baptist and Herod's Desires to See Him, Jesus Retires with His Apostles into Decapolis and Ministers to the People who Follow Him.

MARK 6: 31 And he saith unto them:

Come ye yourselves apart into a desert place, and rest a while.

For there were many coming and going, and they had no leisure so much as to eat. 32 And they went away in the boat to a desert place apart. 33 And *the people* saw them going, and many knew *them*, and they ran there together on foot from all the cities, and outwent them. 34 And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.

MATTHEW 14: 13 Now when Jesus heard *it*, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard *thereof*, they followed him on foot from the cities. 14 And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick.

LUKE 9: 10b And he took them, and withdrew apart to a city called Bethsaida. 11 But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed.

JOHN 6: 1 After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias. 2 And a great multitude followed him, because they beheld the signs which he did on them that were sick. 3 And Jesus went up into the mountain, and there he sat with his disciples.

§2. THE FEEDING OF THE FIVE THOUSAND: BETHSAIDA JULIUS, APRIL, A. D. 29.

Jesus Takes Compassion upon the Multitude and Miraculously Feeds them.

MARK 6: 35 And when the day was now far spent, his disciples came unto him, and said:

*Bethsaida Julius was in the dominion of Philip the Tetrarch of the Decapolis and the region northeast of the Sea of Galilee. The people were largely Gentile, and the territory afforded a convenient and safe retreat from the intrigues of Herod Antipas. Here Jesus spent much of the time, remaining until His final departure for Jerusalem.

The place is desert, and the day is now far spent: 36 send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

37 But he answered and said unto them:

Give ye them to eat.

And they say unto him:

Shall we go and buy two hundred shillingsworth of bread, and give them to eat?

38 And he saith unto them:

How many loaves have ye? *go and see.*

And when they knew, they say:

Five, and two fishes.

39 And he commanded them that all should sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up broken pieces, twelve basketfuls, and also of the fishes. 44 And they that ate the loaves were five thousand men.

MATTHEW 14: 15 And when even was come, the disciples came to him, saying:

The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

16 But Jesus said unto them:

They have no need to go away; give ye them to eat.

17 And they say unto him:

We have here but five loaves, and two fishes.

18 And he said:

Bring them hither to me.

19 And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. 20 And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. 21 And they that did eat were about five thousand men, besides women and children.

LUKE 9: 12 And the day began to wear away; and the twelve came, and said unto him:

Send the multitude away, that they may go into the villages and country round about, and lodge, and get provisions: for we are here in a desert place.

13 But he said unto them;

Give ye them to eat,

And they said:

We have no more than five loaves and two fishes; except we should go and buy food for all this people.

14 For they were about five thousand men. And he said unto his disciples:

Make them sit down in companies, about fifty each.

15 And they did so, and made them all sit down. 16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

JOHN 6: 4 Now the passover, the feast of the Jews, was at hand. 5 Jesus therefore lifting up his eyes, and seeing that a great multitude cometh unto him, saith unto Philip:

Whence are we to buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him:

Two hundred pennyworth of bread is not sufficient for them, that every one may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him:

9 There is a lad here, who hath five barley loaves, and two fishes: but what are these among so many?

10 Jesus said:

Make the people sit down.

Now there was much grass in the place. So the men sat down, in number about five thousand. 11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. 12 And when they were filled, he saith unto his disciples:

Gather up the broken pieces which remain over, that nothing be lost.

13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. 14 When therefore the people saw the sign which he did, they said:

This is of a truth the prophet that cometh into the world.

§3. THE PLAN TO MAKE JESUS KING: NEAR BETHSAIDA JULIUS, APRIL, A. D. 29.*

Believing Jesus to be the Messiah the People Plan to Make Him King.

JOHN 6: 15^b They were about to come and take him by force, to make him king.

*There must have been intense excitement.

§4. THE SENDING OF THE APOSTLES ACROSS THE SEA.*

Probably to Protect them from the Messianic Enthusiasm of the People Jesus Sends His Apostles across the Sea Into Galilee.

MARK 6: 45 And straightway he constrained his disciples to enter into the boat, and go before *him* unto the other side to Bethsaida.

MATTHEW 14: 22 And straightway he constrained the disciples to enter into the boat, and go before him unto the other side.

JOHN 6: 16 And when evening came, his disciples went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum.

§5. THE DISPERSION OF THE MULTITUDE.†

Jesus Admonishes the People against their Political Plans and Sends them away.

MARK 6: 45^b While he himself sendeth the multitude away.

MATTHEW 14: 22^b Till he should send the multitude away.

§6. THE NIGHT IN PRAYER IN THE MOUNTAIN.‡

Having Sent the Multitude away Jesus Retires to the Mountain to Spend the Night in Prayer.

MARK 6: 46 And after he had taken leave of them, he departed into the mountain to pray.

MATTHEW 14: 23 And after he had sent the multitude away, he went up into the mountain apart to pray: and when even was come, he was there alone.

JOHN 6: 15 Jesus therefore * * * withdrew again into the mountain alone.

*Jesus sent His disciples away, manifestly against their wish (Mark 6: 45—"constrained"). It is not at all improbable that some of them were in danger of being swept away by the enthusiasm of the crowd, for they were Galilæans, and one of them a Zealot, etc. Gilbert, *The Student Life of Jesus*, pp. 168-9.

†"The multitudes are ravished, enthusiastic; now indeed they believe they have found the Messiah after their own heart—Him, who * * * is to make Judæa an earthly paradise, flowing literally with milk and honey, * * * The people would 'take Him by force and make Him a king;' but He withdraws Himself from their fantastic enthusiasm, and retires into a mountain alone. * * * In silent communion He will prepare Himself for striking that great blow, The discourse on the Bread of Life, which will dispel all these popular illusions." Pressense, *Jesus Christ*, 339.

‡"So soon as all had left Him, He went up into the mountain alone to pray—the second instance mentioned of a night so spent; the first being the night prior to the choice of Apostles and both marking important points in His life." Andrews, *The Life of Our Lord*, 327.

§7. THE WALKING OF JESUS ON THE SEA : APRIL, A. D. 29.

Leaving His Place of Prayer Jesus Walks on the Water and Overtakes His Apostles on their Way to Galilee.

MARK 6: 47 And when even was come, the boat was in the midst of the sea, and he alone on the land. 48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: 49 but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: 50 for they all saw him, and were troubled. But he straightway spake with them, and saith unto them:

Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; 52 for they understood not concerning the loaves, but their heart was hardened.

MATTHEW 14: 24 But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. 25 And in the fourth watch of the night he came unto them, walking upon the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying:

It is an apparition;

and they cried out for fear. 27 But straightway Jesus spake unto them, saying:

Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said:

Lord, if it be thou, bid me come unto thee upon the waters.

29 And he said:

Come.

And Peter went down from the boat, and walked upon the waters, to come to Jesus. 30 But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying:

Lord, save me.

31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him:

O thou of little faith, wherefore didst thou doubt?

32 And when they were gone up into the boat, the wind ceased.

33 And they that were in the boat worshipped him, saying:

Of a truth thou art the Son of God.

JOHN 6: 16 And when evening came, his disciples went down unto the sea; 17 and they entered into a boat, and were going over the sea

Mark 6: 48—There were four watches in the night: Even, midnight, cockcrowing, and morning. See Mark 13: 35.

unto Capernaum. And it was now dark, and Jesus had not yet come to them. 18 And the sea was rising by reason of a great wind that blew. 19 When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. 20 But he saith unto them:

It is I; be not afraid.

21 They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

18. THE HEALING OF THE PEOPLE: LAND OF GENNESARET, APRIL, A. D. 29.

Arriving at the Land of Gennesaret, near Capernaum, Jesus
Heals Many of the People.

MARK 6: 53 And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. 54 And when they were come out of the boat, straightway *the people* knew him, 55 and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. 56 And where-soever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

MATTHEW 14: 34 And when they had crossed over, they came to the land, unto Gennesaret. 35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; 36 and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

19. THE DISCOURSE ON "THE BREAD OF LIFE:" CAPERNAUM, SPRING, A. D. 29.

i. THE MULTITUDE FROM BETHSAIDA JULIUS.

Seeing that Jesus did not Enter the Boat in Decapolis the Multitudes Seek Him
at Capernaum and He Speaks to them in the Synagogue on
"the Bread of Life."

JOHN 6: 22 On the morrow the multitude that stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but *that* his disciples went away alone 23 (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): 24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus.

* * * *

ii. THE DISCOURSE ON THE SON AS THE GIVER OF LIFE.

a. THE MATERIAL AND SPIRITUAL BREAD.

The Distinction between the Material and the Spiritual Bread.

25 And when they found him on the other side of the sea, they said unto him:

Rabbi, when camest thou hither?

26 Jesus answered them and said:

Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.

27 Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed.

* * * *

b. THE SPIRITUAL BREAD FROM HEAVEN.

The Spiritual Bread is the Gift of God.

28 They said therefore unto him:

What must we do, that we may work the works of God?

29 Jesus answered and said unto them:

This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him:

What then doest thou for a sign, that we may see, and believe thee? what workest thou? 31 Our fathers ate the manna in the wilderness; as it is written,

He gave them bread out of heaven to eat. (Neh.

9: 15.)

32 Jesus therefore said unto them:

Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. 33 For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34 They said therefore unto him:

Lord, evermore give us this bread.

* * * *

c. THE SPIRITUAL BREAD AND THE MESSIAH.

The Spiritual Bread is Identified with Christ.

35 Jesus said unto them:

I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. 36 But I said unto you, that ye have seen me, and yet believe not.

37 All that which the Father giveth me shall come unto me: and him that cometh to me I will in no wise cast out. 38 For I am come down from heaven, not to do mine own will,

but the will of him that sent me. 39 And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. 40 For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

* * * *

d. THE MESSIAH OF THE INCARNATION.

The Necessity of Faith in the Christ of the Incarnation.

41 The Jews therefore murmured concerning him, because he said, "I am the bread which came down out of heaven." 42 And they said:

Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, "I am come down out of heaven?"

43 Jesus answered and said unto them:

Murmur not among yourselves. 44 No man can come to me, except the Father who sent me draw him: and I will raise him up in the last day. 45 It is written in the prophets:

And they shall all be taught of God. (Is. 54: 13.)

Every one that hath heard from the Father, and hath learned, cometh unto me. 46 Not that any man hath seen the Father, save he who is from God, he hath seen the Father. 47 Verily, verily, I say unto you, He that believeth hath eternal life. 48 I am the bread of life. 49 Your fathers did eat the manna in the wilderness, and they died. 50 This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world

* * * *

e. THE MESSIAH OF THE ATONEMENT.

The Necessity of Faith in the Christ of the Atonement.

52 The Jews therefore strove one with another, saying:

How can this man give us his flesh to eat?

53 Jesus therefore said unto them:

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. 54 He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh and drinketh my blood abideth in me, and I in him. 57 As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. 58 This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

* * * *

f. THE MESSIAH OF THE ASCENSION.

The Necessity of Faith in the Christ of the Ascension.

60 Many therefore of his disciples, when they heard *this*, said:
This is a hard saying; who can hear it?

61 But Jesus knowing in himself that his disciples murmured at
this, said unto them:

Doth this cause you to stumble? 62 *What* then if ye
should behold the Son of man ascending where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing:
the words that I have spoken unto you are spirit, and are life.

64 But there are some of you that believe not.

For Jesus knew from the beginning who they were that believed not,
and who it was that should betray him. 65 And he said:

For this cause have I said unto you, that no man can
come unto me, except it be given unto him of the Father.

* * * *

iii. THE CRISIS AMONG THE DISCIPLES IN GALILEE.

Many Disciples Forsake Jesus but Simon Peter Assures Him of the Apostles'
Faith in His Messiahship.

66 Upon this many of his disciples went back, and walked no more
with him. 67 Jesus said therefore unto the twelve:

Would ye also go away?

68 Simon Peter answered him:

Lord, to whom shall we go? thou hast the words of
eternal life. 69 And we have believed and know that thou
art the Holy One of God.

70 Jesus answered them:

Did not I choose you the twelve, and one of you is a
devil?

71 Now he spake of Judas *the son* of Simon Iscariot, for he it was
that should betray him, *being* one of the twelve.

§10. THE APPROACHING PASSOVER: APRIL 16—23, A. D. 29.

On Account of the Increasing Antagonism of the Jerusalem Authorities, Jesus
Does not Attend the Third Passover of His Ministry.

JOHN 7: 1 And after these things Jesus walked in Galilee: for he
would not walk in Judea, because the Jews sought to kill him.

§11. THE TRADITION OF THE ELDERS: CAPERNAUM, APRIL, A. D. 29.

i. THE LAW OF GOD AND THE TRADITIONS OF THE RABBIS.

Challenged by the Emissaries from Jerusalem for His Neglect of the Rabbinical
Traditions, Jesus Rebukes their Neglect of the Law of God.

MARK 7: 1 And there are gathered together unto him the Phari-
sees, and certain of the scribes, who had come from Jerusalem, 2 and

had seen that some of his disciples ate their bread with defiled, that is, unwashed, hands. 3 For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: 4 and *when they come* from the marketplace, except they wash themselves, they eat not: and many other things there are, which they have received to hold, washings of cups, and pots, and brasen vessels.

5 And the Pharisees and the scribes ask him:

Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?

6 And he said unto them:

Well did Isaiah prophesy of you hypocrites, as it is written,

*This people honoureth me with their lips,
But their heart is far from me.*

7 *But in vain do they worship me,
Teaching as their doctrines the precepts of men.*

(Is. 29: 13.)

8 Ye leave the commandment of God, and hold fast the tradition of men.

9 And he said unto them:

Full well do ye reject the commandment of God, that ye may keep your tradition. 10 For Moses said:

Honour thy father and thy mother; (Ex. 20: 12)

and,

*He that speaketh evil of father or mother, let him
die the death: (Ex. 21: 17)*

11 but ye say, "If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, *Given to God*;" 12 ye no longer suffer him to do aught for his father or his mother; 13 making void the word of God by your tradition, which ye have delivered: and many such like things ye do.

MATTHEW 15: 1 Then there come to Jesus from Jerusalem Pharisees and scribes, saying:

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 And he answered and said unto them:

Why do ye also transgress the commandment of God because of your tradition? 4 For God said:

Honour thy father and thy mother: (Ex. 20: 12)

and,

*He that speaketh evil of father or mother, let him
die the death. (Ex. 21: 17.)*

5 But ye say, "Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God;" 6 he shall not honour his father." And ye made void the word of God because of your tradition.

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

- 8 *This people honoureth me with their lips;
But their heart is far from me.*
9 *But in vain do they worship me,
Teaching as their doctrines the precepts of men.*
(Is. 29: 13.)
-

ii. THE EXPOSITION FOR THE MULTITUDE.

Jesus calls the Multitude and Expounds the Doctrine of Defilement.

MARK 7: 14 And he called to him the multitude again, and said unto them:

Hear me all of you, and understand: 15 there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man.

MATTHEW 15: 10 And he called to him the multitude, and said unto them:

Hear, and understand: 11 Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.

iii. THE OFFENCE TO THE PHARISEES.

Jesus Insists that the Pharisees are False Teachers of the People.

MATTHEW 15: 12 Then came the disciples, and said unto him:

Knowest thou that the Pharisees were offended, when they heard this saying?

13 But he answered and said:

Every plant which my heavenly Father planted not, shall be rooted up. 14 Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.

iv. THE EXPOSITION FOR THE APOSTLES.

Jesus Expounds the Doctrine of Defilement Privately for His Disciples.

MARK 7: 17 And when he was entered into the house from the multitude, his disciples asked of him the parable. 18 And he saith unto them:

Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; 19 because it goeth not into his heart, but into his belly, and goeth out into the draught?

This he said, making all meats clean. 20 And he said:

That which proceedeth out of the man, that defileth the man. 21 For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, 22 covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: 23 all these evil things proceed from within, and defile the man.

MATTHEW 15: 15 And Peter answered and said unto him:
Declare unto us the parable.

16 And he said:

Are ye also even yet without understanding? 17 Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? 18 But the things which proceed out of the mouth come forth out of the heart; and they defile the man. 19 For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: 20 these are the things which defile the man: but to eat with unwashed hands defileth not the man.

CHAPTER IV.

THE THIRD YEAR OF JESUS' MINISTRY

"The Year of Opposition."

April 16, A. D. 29—April 9, A. D. 30.

GALILEE, PHŒNICIA, DECAPOLIS,
PERŒEA AND JUDŒEA.

G.

*THE NORTHERN RETIREMENT WITH
THE APOSTLES.*

April-September, A. D. 29.

The third year of Jesus' ministry was the year of Opposition, when the public favor ebbed away. His enemies multiplied and assailed Him with more and more pertinacity, and at last He fell a victim to their hatred.

The first six months of this final year were passed in (the neighborhood of) Galilee, and the last six in other parts of the land (Judæa and Peræa).

*STALKER,
The Life of Christ.*

CHAPTER IV. THE THIRD YEAR OF JESUS' MINISTRY: A. D. 29-30.

"The Year of Opposition."

From the Sojourn in Phœnicia, April 16, A. D. 29, to the Crucifixion at Jerusalem, April 7, A. D. 30.

G. THE NORTHERN RETIREMENT WITH THE APOSTLES.

I. THE RETIREMENT TO PHŒNICIA.

§1. THE SOJOURN IN PHŒNICIA: APRIL-JUNE, A. D. 29.

Jesus Secretly Retires from Herod's Jurisdiction in Galilee Northward into Phœnicia and Remains about Three Months.

MARK 7: 24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it: and he could not be hid.

MATTHEW 15: 21 And Jesus went out thence, and withdrew into the parts of Tyre and Sidon.

§2. THE SYROPHŒNICIAN WOMAN'S DAUGHTER.

Jesus is Sought by a Gentile Woman in Phœnicia to Heal her Daughter of an Evil Spirit.

MARK 7: 24^b And he could not be hid. 25 But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. 26 Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter. 27 And he said unto her:

Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28 But she answered and saith unto him:

Yea, Lord: even the dogs under the table eat of the children's crumbs.

29 And he said unto her:

For this saying go thy way; the demon is gone out of thy daughter.

30 And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

MATTHEW 15: 22 And behold, a Canaanitish woman came out from those borders, and cried, saying:

Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a demon.

23 But he answered her not a word. And his disciples came and besought him, saying:

Send her away; for she crieth after us.

24 But he answered and said:

I was not sent but unto the lost sheep of the house of Israel.

25 But she came and worshipped him, saying:

Lord, help me.

26 And he answered and said:

It is not meet to take the children's bread and cast it to the dogs.

27 But she said:

Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her:

O woman, great is thy faith: be it done unto thee even as thou wilt.

And her daughter was healed from that hour.

II. THE RETURN FROM PHOENICIA TO THE SEA.

§1. THE RETURN THROUGH DECAPOLIS: JULY, A. D. 29.

Concluding His Sojourn Jesus Returns from Phoenicia through Decapolis to the Eastern Shore of the Sea of Galilee.

MARK 7: 31 And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

MATTHEW 15: 29 And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there.

§2. THE HEALING OF THE MULTITUDES: DECAPOLIS, JULY, A. D. 29.

Jesus Heals many and the People Wonder at His Power.

MATTHEW 15: 30 And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: 31 inso-much that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

§3. THE HEALING OF A DEAF AND DUMB MAN: DECAPOLIS, JULY, A. D. 29.

A Deaf and Dumb Man is Taken aside and Healed.

MARK 7: 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand

upon him. 33 And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; 34 and looking up to heaven, he sighed, and saith unto him:

Ephphatha;

that is, 'Be opened.' 35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. 37 And they were beyond measure astonished, saying:

He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

54. THE FEEDING OF THE FOUR THOUSAND: DECAPOLIS, JULY, A. D. 29.

Jesus is Followed by a Gentile Multitude and Miraculously Feeds them.

MARK 8: 1 In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them:

2 I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: 3 and if I send them away fasting to their home, they will faint in the way; and some of them are come from far.

4 And his disciples answered him:

Whence shall one be able to fill these men with bread here in a desert place?

5 And he asked them:

How many loaves have ye?

And they said:

Seven.

6 And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. 7 And they had a few small fishes: and having blessed them, he commanded to set these also before them. 8 And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. 9 And they were about four thousand: and he sent them away.

MATTHEW 15: 32 And Jesus called unto him his disciples, and said:

I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way.

33 And the disciples say unto him:

Whence should we have so many loaves in a desert place, as to fill so great a multitude?

34 And Jesus saith unto them:

How many loaves have ye?

And they said:

Seven, and a few small fishes.

35 And he commanded the multitude to sit down on the ground;
36 and he took the seven loaves and the fishes; and he gave thanks
and brake, and gave to the disciples, and the disciples to the multitudes.
37 And they did all eat, and were filled: and they took up that which
remained over of the broken pieces, seven baskets full. 38 And they
that did eat were four thousand men, beside women and children.

§5. THE REQUEST FOR A SIGN: DALMANUTHA, AUGUST, A. D. 29.

Leaving the Multitude Jesus Crosses the Sea and is Sought by the Pharisees
and Sadducees Asking a Sign from Heaven.

MARK 8: 10 And straightway he entered into the boat with his
disciples, and came into the parts of Dalmanutha. 11 And the Phari-
sees came forth, and began to question with him, seeking of him a sign
from heaven, trying him. 12 And he sighed deeply in his spirit,
and saith:

Why doth this generation seek a sign? verily I say unto
you, There shall no sign be given unto this generation.

MATTHEW 15: 39 And he sent away the multitudes, and entered
into the boat, and came into the borders of Magadan. 16: 1 And the
Pharisees and Sadducees came, and trying him asked him to show
them a sign from heaven. 2 But he answered and said unto them:

When it is evening, ye say, *It will be fair weather: for
the heaven is red.* 3 And in the morning, *It will be foul
weather to-day: for the heaven is red and lowering.* Ye
know how to discern the face of the heaven; but ye cannot
discern the signs of the times. 4 An evil and adulterous
generation seeketh after a sign; and there shall no sign be
given unto it, but the sign of Jonah.

III. THE SOJOURN NEAR CÆSAREA PHILIPPI.

§1. THE LEAVEN: SEA OF GALILEE, AUGUST, A. D. 29.

Departing across the Sea Jesus Warns His Apostles of the Leaven of the
Pharisees and Sadducees and is Misunderstood by them.

MARK 8: 13 And he left them, and again entering into *the boat*
departed to the other side. 14 And they forgot to take bread; and
they had not in the boat with them more than one loaf. 15 And he
charged them, saying:

Take heed, beware of the leaven of the Pharisees and the
leaven of Herod.

16 And they reasoned one with another, saying:

We have no bread.

17 And Jesus perceiving it saith unto them:

Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up?

They say unto him:

Twelve.

20 And when the seven among the four thousand, how many basketfuls of broken pieces took ye up?

And they say unto him:

Seven.

21 And he said unto them:

Do ye not yet understand?

MATTHEW 16: 4^b And he left them, and departed. 5 And the disciples came to the other side and forgot to take bread. 6 And Jesus said unto them:

Take heed and beware of the leaven of the Pharisees and Sadducees.

7 And they reasoned among themselves, saying:

We took no bread.

8 And Jesus perceiving it said:

O ye of little faith, why reason ye among yourselves, because ye have no bread? 9 Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? 10 Neither the seven loaves of the four thousand, and how many baskets ye took up? 11 How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.

12 Then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

§2. THE HEALING OF A BLIND MAN: BETHSAIDA JULIUS, AUGUST, A. D. 29.

Returning to the North Jesus Passes through Bethsaida Julius and Heals a Blind Man.

MARK 8: 22 And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. 23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him:

Seest thou aught?

24 And he looked up, and said:

I see men; for I behold *them* as trees, walking.

25 Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. 26 And he sent him away to his home, saying:

Do not even enter into the village.

§3. THE GREAT CONFESSION: NEAR CÆSAREA PHILIPPI, AUGUST, A. D. 29.

Passing Northward Jesus and His Apostles Arrive at Cæsarea Philippi where Peter Confesses Jesus as the Messiah.

MARK 8:27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them:

Who do men say that I am?

28 And they told him, saying:

"John the Baptist;" and others, "Elijah;" but others,

"One of the prophets."

29 And he asked them:

But who say ye that I am?

Peter answereth and saith unto him:

Thou art the Christ.

30 And he charged them that they should tell no man of him.

MATTHEW 16:13 Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying:

Who do men say that the Son of man is?

14 And they said:

Some say "John the Baptist;" some, "Elijah;" and others, "Jeremiah, or one of the prophets."

15 He saith unto them.

But who say ye that I am?

16 And Simon Peter answered and said: .

Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto Him:

Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. 18 And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. 19 I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he the disciples that they should tell no man that he was the Christ,

LUKE 9: 18 And it came to pass, as he was praying apart, the disciples were with him: and he asked them, saying:

Who do the multitudes say that I am?

19 And they answering said:

"John the Baptist;" but others say, "Elijah;" and others, that one of the old prophets is risen again.

20 And he said unto them:

But who say ye that I am?

And Peter answering said:

The Christ of God.

21 But he charged them, and commanded *them* to tell this to no man.

§4. THE FIRST FORECAST OF THE CRUCIFIXION: NEAR CÆSAREA PHILIPPI, AUGUST, A. D. 29.

Jesus Gives the First Distinct Intimation of His Crucifixion and Resurrection.

MARK 8: 31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32 And he spake the saying openly. And Peter took him, and began to rebuke him. 33 But he turning about, and seeing his disciples, rebuked Peter, and saith:

Get thee behind me, Satan: for thou mindest not the things of God, but the things of men.

MATTHEW 16: 21 From that time began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. 22 And Peter took him, and began to rebuke him, saying:

Be it far from thee, Lord: this shall never be unto thee.

23 But he turned, and said unto Peter:

Get thee behind me, Satan: thou art a stumblingblock unto me for thou mindest not the things of God, but the things of men.

LUKE 9: 21 [But he charged them, and commanded *them* to tell this to no man:] 22 saying:

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.

§5. THE "COST OF DISCIPLESHIP:" NEAR CÆSAREA PHILIPPI, AUGUST, A. D. 29.

Jesus Addresses the Multitude on Discipleship and Last Things.

MARK 8: 34 And he called unto him the multitude with his disciples, and said unto them:

If any man would come after me, let him deny himself,
10 and take up his cross, and follow me. 35 For whosoever

would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. 36 For what doth it profit a man, to gain the whole world, and forfeit his life? 37 For what should a man give in exchange for his life? 38 For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

9: 1 And he said unto them:

Verily I say unto you, There be some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power.

MATTHEW 16: 24 Then said Jesus unto his disciples:

If any man would come after me, let him deny himself, and take up his cross, and follow me. 25 For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. 26 For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? 27 For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. 28 Verily I say unto you, There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom.

LUKE 9: 23 And he said unto all:

If any man would come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. 25 For what is a man profited, if he gain the whole world, and lose or forfeit his own self? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. 27 But I tell you of a truth, There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God.

§6. THE TRANSFIGURATION: MOUNT HERMON, AUGUST, A. D. 29.

Taking Peter, James and John up into Mount Hermon, Jesus is Transfigured before them, Moses and Elijah Appear, and a Voice out of Heaven Bears Witness to His Messiahship.

MARK 9: 2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: 3 and his garments became glistening, exceeding white; so as no fuller on earth can whiten them. 4 And there appeared unto them Elijah with Moses:

and they were talking with Jesus. 5 And Peter answereth and saith to Jesus:

Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah.

6 For he knew not what to answer; for they became sore afraid. 7 And there came a cloud overshadowing them: and there came a voice out of the cloud:

This is my beloved Son: hear ye him.

8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves. 9 And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. 10 And they kept the saying, questioning among themselves what the rising again from the dead should mean. 11 And they asked him, saying:

The scribes say that Elijah must first come.

12 And he said unto them:

Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at naught? 13 But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.

MATTHEW 17: 1 And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: 2 and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. 3 And behold, there appeared unto them Moses and Elijah talking with him. 4 And Peter answered, and said unto Jesus:

Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah.

5 While he was yet speaking, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, saying:

This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them and said:

Arise, and be not afraid.

8 And lifting up their eyes, they saw no one, save Jesus only. 9 And as they were coming down from the mountain, Jesus commanded them, saying:

Tell the vision to no man, until the Son of man be risen from the dead.

10 And his disciples asked him, saying:

Why then say the scribes that Elijah must first come?

11 And he answered and said:

Elijah indeed cometh, and shall restore all things: 12 but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.

13 Then understood the disciples that he spake unto them of John the Baptist.

LUKE 9:28 And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. 29 And as he was praying, the fashion of his countenance was altered, and his raiment *became white and dazzling*. 30 And behold, there talked with him two men, who were Moses and Elijah; 31 who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. 32 Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they were parting from him, Peter said unto Jesus:

Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah:

not knowing what he said. 34 And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And a voice came out of the cloud, saying: This is my Son, my chosen: hear ye him.

36 And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

17. THE HEALING OF THE DEMONIAC BOY: CÆSAREA PHILIPPI, AUGUST, A. D. 29.

Upon His Return from Mt. Hermon to the Nine Apostles Jesus Finds that His Retreat has been Discovered and that a Demoniac Boy has been Brought to be Healed.

MARK 9:14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. 15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. 16 And he asked them:

What question ye with them?

17 And one of the multitude answered him:

Master, I brought unto thee my son, who hath a dumb spirit; 18 and wheresoever it taketh him, it dasheth him

down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able.

19 And he answereth them and saith:

O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming.

21 And he asked his father:

How long time is it since this hath come unto him?

And he said:

From a child. 22 And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

23 And Jesus said unto him:

"If thou canst!" All things are possible to him that believeth.

24 Straightway the father of the child cried out, and said:

I believe; help thou mine unbelief.

25 And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him:

Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

26 And having cried out, and torn him much, he came out: and *the child* became as one dead; insomuch that the more part said:

He is dead.

27 But Jesus took him by the hand, and raised him up; and he arose. 28 And when he was come into the house, his disciples asked him privately, *saying*:

We could not cast it out.

29 And he said unto them:

This kind can come out by nothing, save by prayer.

MATTHEW 17: 14 And when they were come to the multitude, there came to him a man, kneeling to him, and saying:

15 Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. 16 And I brought him to thy disciples, and they could not cure him.

17 And Jesus answered and said:

O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.

18 And Jesus rebuked him; and the demon went out from him: and the boy was cured from that hour. 19 Then came the disciples to Jesus apart, and said:

Why could not we cast it out?

20 And he saith unto them:

Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

LUKE 9: 37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. 38 And behold, a man from the multitude cried, saying:

Master, I beseech thee to look upon my son; for he is mine only child: 39 and behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely. 40 And I besought thy disciples to cast it out; and they could not.

41 And Jesus answered and said:

O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.

42 And as he was yet a coming, the demon dashed him down, and tare *him* grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. 43 And they were all astonished at the majesty of God.

IV. THE RETURN FROM CÆSAREA PHILIPPI.

§1. THE SECRET RETURN INTO GALILEE: SEPTEMBER, A. D. 29.

Jesus Secretly Returns into Galilee from near Cæsarea Philippi.

MARK 9: 30 And they went forth from thence, and passed through Galilee; and he would not, that any man should know it.

§2. THE SECOND FORECAST OF THE CRUCIFIXION AND RESURRECTION: GALILEE, SEPTEMBER, A. D. 29.

Upon Arriving in Galilee Jesus Informs His Apostles the Second Time of His Approaching Passion.

MARK 9: 31 For he taught his disciples, and said unto them:

The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.

32 But they understood not the saying, and were afraid to ask him.

MATTHEW 17: 22 And while they abode in Galilee, Jesus said unto them:

The Son of man shall be delivered up into the hands of men; 23 and they shall kill him, and the third day he shall be raised up.

And they were exceeding sorry.

LUKE 9: 43^b But while all were marvelling at all the things which he did, he said unto his disciples:

44 Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men

45 But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

§3. THE ARRIVAL AT CAPERNAUM: SEPTEMBER, A. D. 29.

Jesus Returns to Capernaum After an Absence of Five Months.

MARK 9: 33 And they came to Capernaum.

§4. THE PAYMENT OF THE TEMPLE TAX: CAPERNAUM, SEPTEMBER, A. D. 29.

Jesus Miraculously Provides the Temple Tax for Himself and Peter.

MATTHEW 17: 24 And when they were come to Capernaum, they that received the half-shekel came to Peter, and said:

Doth not your master pay the half-shekel?

25 He saith:

Yea.

And when he came into the house, Jesus spake first to him, saying:

What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?

26 And when he said, "From strangers," Jesus said unto him

Therefore the sons are free. 27 But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

§5. THE QUESTION "WHO IS GREATEST?" CAPERNAUM, SEPTEMBER, A. D. 29.

Knowing of their Contention on the way from Cæsarea Philippi as to who was Greatest, Jesus Instructs the Apostles in Humility, Relating the Parable of "the Lost Sheep."

MARK 9: 33 And they came to Capernaum: and when he was in the house he asked them:

What were ye reasoning in the way?

34 But they held their peace: for they had disputed one with another in the way, who *was* the greatest. 35 And he sat down, and called the twelve; and he saith unto them:

If any man would be first, he shall be last of all, and minister of all.

36 And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them:

37 Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

*

38 John said unto him:

Master, we saw one casting out demons in thy name: and we forbade him, because he followed not us.

39 But Jesus said:

Forbid him not: for there is no man that shall do a mighty work in my name, and be able quickly to speak evil of me. 40 For he that is not against us is for us. 41 For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. 42 And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. 43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. 45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. 47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; 48 where, their worm dieth not, and the fire is not quenched. 49 For every one shall be salted with fire. 50 Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.

MATTHEW 18: 1 In that hour came the disciples unto Jesus, saying:

Who then is greatest in the kingdom of heaven?

2 And he called to him a little child, and set him in the midst of them, 3 and said:

Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name receiveth me: 6 but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea.

* *

7 Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! 8 And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 9 And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. 10 See that ye despise not one of these

little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

* * *

12 How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14 Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

LUKE 9: 46 And there arose a reasoning among them, which of them was the greatest. 47 But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, 48 and said unto them:

Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.

* * *

49 And John answered and said:

Master, we saw one casting out demons in thy name and we forbade him, because he followeth not with us.

50 But Jesus said unto him:

Forbid *him* not: for he that is not against you is for you.

16. THE INSTRUCTION IN FORGIVENESS: CAPERNAUM, SEPTEMBER, A. D. 29.

Jesus Instructs His Apostles in Humility and Forgiveness.

MATTHEW 18: 15 And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. 16 But if he hear *thee* not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. 17 And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. 18 Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.

17. THE PARABLE OF "THE UNMERCIFUL SERVANT:" CAPERNAUM, SEPTEMBER, A. D. 29.

In Response to Peter's Inquiry on Forgiveness Jesus Delivers the Parable of "the Unmerciful Servant."

MATTHEW 18: 21 Then came Peter, and said to him:

Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22 Jesus saith unto him:

I say not unto thee, "Until seven times;" but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. 24 And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. 25 But forasmuch as he had not *wherewith* to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down and worshipped him, saying, "Lord, have patience with me, and I will pay thee all." 27 And the lord of that servant, being moved with compassion, released him, and forgave him the debt. 28 But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings and he laid hold on him, and took *him* by the throat, saying, "Pay what thou owest." 29 So his fellow-servant fell down and besought him, saying, "Have patience with me, and I will pay thee." 30 And he would not: but went and cast him into prison, till he should pay that which was due. 31 So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. 32 Then his lord called him unto him, and saith to him, "Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: 33 shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?" 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. 35 So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts,

H.
THE GREAT JOURNEY TO JERUSALEM.

September, A. D. 29 — April, A. D. 30.

Luke describes one slow and solemn progress from Galilee to Jerusalem. Having completed the Ministry of the Kingdom in Galilee, and the training of the apostles, He now sets His face to go to Jerusalem. He attends the Feast of Tabernacles in October and returns. In December He publicly journeys to the city for the Feast of Dedication, and retires into Peræa until summoned thence by the death of Lazarus; after the Raising of Lazarus He escapes to Ephraim, while there He visits the border of Samaria and Galilee and heals the ten lepers; and from Ephraim He departs for the final ministry in Jerusalem, resulting in His arrest and crucifixion.

*See FARRAR,
The Life of Christ.*

*H. THE GREAT JOURNEY TO JERUSALEM.
OCTOBER, A. D. 29--APRIL, A. D. 30.*

*The Great Messianic Controversy.**

**V. THE FEAST OF THE TABERNACLES AND RETURN
TO GALILEE.**

**§1. THE TRANSFER OF THE MINISTRY TO JERUSALEM:
SEPTEMBER, A. D. 29.**

Jesus the Messiah now Plans to Transfer His Ministry to Jerusalem, the Great Theocratic Seat of Government, and Four Times Enters or Approaches the City, at the last to be Slain as the Lamb of God for the Sins of the World.

LUKE 9: 51 And it came to pass when the days were well nigh come that he should be received up, he stedfastly set his face to go to Jerusalem.

§2. THE SECRET JOURNEY TO JERUSALEM: OCTOBER, A. D. 29.

Jesus Refuses at this time to Make a Public Journey to Jerusalem and Goes up to the Feast in Secret.

JOHN 7: 2 Now the feast of the Jews, the feast of tabernacles, was at hand. 3 His brethren therefore said unto him:

Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. 4 For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.

5 For even his brethren did not believe on him. 6 Jesus therefore saith unto them:

My time is not yet come; but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. 8 Go ye up unto the feast: I go not up yet unto this feast; because my time is not yet fulfilled.

9 And having said these things unto them, he abode *still* in Galilee. 10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

§3. THE STATE OF PUBLIC OPINION AT JERUSALEM: OCTOBER, A. D. 29
The Jews Seek Jesus at the Feast and the Multitudes are Divided
in Opinion Concerning Him.

JOHN 7: 11 The Jews therefore sought him at the feast, and said: Where is he?

* Jesus now enters upon "the Great Controversy" with the authorities at Jerusalem, to which John gives six chapters—vii-xii—and so supplements the synoptic narrative as to render the progress and development of the next six months quite clear. "The record of the great controversy at Jerusalem, during which faith and unbelief are fully revealed, falls into two parts. The first part—vii-x—contains the outline of the successive stages of the controversy itself; the second the decisive judgment—xi-xii."

12 And there was much murmuring among the multitudes concerning him: some said:

He is a good man.

others said:

Not so, but he leadeth the multitude astray.

13 Howbeit no man spake openly of him for fear of the Jews.

§4. THE ARRIVAL OF JESUS AT THE FEAST: OCTOBER 11-18, A. D. 29.

Jesus Enters the Temple and Teaches in the midst of the Feast, Many Believe on Him and the Authorities Seek to Arrest Him.

JOHN 7:14 But when it was now the midst of the feast Jesus went up into the temple, and taught. 15 The Jews therefore marvelled, saying: How knoweth this man letters, having never learned.

16 Jesus therefore answered them, and said:

My teaching is not mine, but his that sent me. 17 If any man willeth to do his will, he shall know of the teaching, whether it be of God, or *whether* I speak from myself. 18 He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and *yet* none of you doeth the law? Why seek ye to kill me?

20 The multitude answered:

Thou hast a demon: who seeketh to kill thee?

21 Jesus answered and said unto them:

I did one work, and ye all marvel. 22 For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. 23 If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? 24 Judge not according to appearance, but judge righteous judgment.

* * * *

25 Some therefore of them of Jerusalem said:

Is not this he whom they seek to kill? 26 And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? 27 Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.

28 Jesus therefore cried in the temple, teaching and saying:

Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true; whom ye know not. 29 I know him; because I am from him, and he sent me.

30 They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. 31 But of the multitude many believed on him; and they said:

When the Christ shall come, will he do more signs than those which this man hath done?

* * * *

32 The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him. 33 Jesus therefore said:

Yet a little while am I with you, and I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, ye cannot come.

35 The Jews therefore said among themselves:

Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? 36 What is this word that he said, "Ye shall seek me, and shall not find me: and where I am, ye cannot come?"

15. THE LAST DAY OF THE FEAST: OCTOBER 18, A. D. 29.

THE PROMISE OF THE HOLY SPIRIT.

Jesus Proclaims Himself the Giver of the Water of Life, Many Believe, the Officers Report their Failure to Arrest Him, and Nicodemus Protests against the Action of the Sanhedrin.

JOHN 7: 37 Now on the last day, the great day of the feast, Jesus stood and cried, saying:

If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water.

39 But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

* * * *

40 Some of the multitude therefore, when they heard these words, said:

This is of a truth the prophet.

41 Others said:

This is the Christ.

But some said:

What, doth the Christ come out of Galilee? 42 Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?

43 So there arose a divison in the multitude because of him. 44 And some of them would have taken him; but no man laid hands on him.

John 7: 35—"The Jews settled in foreign countries, were divided by their countrymen in Palestine into two great classes: The Jews of Babylon, a general name given to all Israelites settled in the East; and the "Dispersed among the Gentiles," the Greek-speaking Jews living in Egypt, Asia Minor, and other countries west of Palestine." Geikie, *Life and Words of Christ*, II, 638.

John 7: 37-52—"The record of the circumstances of the last day of the feast consists of a fragmentary utterance containing a most significant promise—37-39, together with its effect upon the multitude—40-44—and then more remotely upon the Sanhedrin." Westcott, *Gospel of John*, p. 123.

* * * *

45 The officers therefore came to the chief priests and Pharisees; and they said unto them:

Why did ye not bring him?

46 The officers answered:

Never man so spake.

47 The Pharisees therefore answered them:

Are ye also led astray? 48 Hath any of the rulers believed on him, or of the Pharisees? 49 But this multitude that knoweth not the law are accursed.

50 Nicodemus saith unto them (he that came to him before, being one of them):

51 Doth our law judge a man, except it first hear from himself and know what he doeth?

52 They answered and said unto him:

Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

* * * *

53 And they went every man unto his own house: 8: 1 but Jesus went unto the mount of Olives.

§6. THE WOMAN TAKEN IN SIN: JERUSALEM, OCTOBER 19, A. D. 29.

Seeking to Elicit from Jesus an Opinion against the Law the Rulers Bring before Him upon His Return to the Temple, a Woman who has been Taken in Sin and He Condemns the Rulers and Dismisses the Woman.

JOHN 8: 2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

* * * *

3 And the scribes and the Pharisees bring a woman taken in adultery; and having set her in the midst, 4 they say unto him:

Master, this woman hath been taken in adultery, in the very act. 5 Now in the law Moses commanded us to stone such: what then sayest thou of her?

6 And this they said, tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his finger wrote on the ground. 7 But when they continued asking him, he lifted himself, and said unto them:

He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and with his finger wrote on the ground. 9 And they, when they heard it, went out one by one, beginning from the eldest, *even* unto the last: and Jesus was left alone, and the woman where she was, in the midst.

* * * *

10 And Jesus lifted up himself, and said unto her:
Woman, where are they? did no man condemn thee?

11 And she said:
No man, Lord.

And Jesus said:
Neither do I condemn thee: go thy way; from hence-
forth sin no more.

**§7. "THE LIGHT OF THE WORLD:" JERUSALEM, OCTOBER,
A. D. 29.**

Light being a Jewish Emblem of the Messiah, Jesus Announces in the Treasury
of the Temple that He is "the Light of the World," and Many
Believe on Him and afterward Attempt to Stone Him.

i. THE DECLARATION OF THE TRUTH.

JOHN 8: 12 Again therefore Jesus spake unto them, saying:
I am the light of the world: he that followeth me shall
not walk in the darkness, but shall have the light of life.

13 The Pharisees therefore said unto him:
Thou bearest witness of thyself; thy witness is not true.

14 Jesus answered and said unto them:
Even if I bear witness of myself, my witness is true;
for I know whence I came, and whither I go; but ye know
not whence I come, or whither I go. 15 Ye judge after
the flesh; I judge no man. 16 Yea and if I judge, my
judgment is true; for I am not alone, but I and the Father
that sent me. 17 Yea and in your law it is written, that the
witness of two men is true. 18 I am he that beareth witness
of myself, and the Father that sent me beareth witness of me.

19 They said therefore unto him:
Where is thy Father?

Jesus answered:
Ye know neither me, nor my Father: if ye knew me, ye
would know my Father also.

20 These words spake he in the treasury, as he taught in the temple:
and no man took him; because his hour was not yet come.

* * * *

ii. THE BELIEF OF THE MULTITUDE.

21 He said therefore again unto them:
I go away, and ye shall seek me, and shall die in your
sin: whither I go, ye cannot come.

22 The Jews therefore said:
Will he kill himself, that he saith, "Whither I go, ye
cannot come?"

John 8:20 *et seq.*—"The Treasury was in the Court of the Women, the most public part of the temple. The mention of the locality adds force to the notice of the Lord's immunity from violence which follows. For the Sanhedrin held their sittings ordinarily in the chamber *Gazith*, which was situated between the Court of the Women and the Inner Court. So Jesus continued to teach within earshot of His enemies." Westcott, *Gospel of John*, pp. 129, 130.

23 And he said unto them:

Ye are from beneath; I am from above: ye are of this world; I am not of this world. 24 I said therefore unto you, that ye shall die in your sins: for except ye believe that I am *he*, ye shall die in your sins.

25 They said therefore unto him:

Who art thou?

Jesus said unto them:

Even that which I have also spoken unto you from the beginning. 26 I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world.

27 They perceived not that he spake to them of the Father.

28 Jesus therefore said:

When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself, but as the Father taught me, I speak these things. 29 And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.

30 As he spake these things, many believed on him.

* * * *

iii. THE DISBELIEF AND VIOLENCE OF THE MULTITUDE.

31 Jesus therefore said to those Jews who had believed him:

If ye abide in my word, *then* are ye truly my disciples; 32 and ye shall know the truth, and the truth shall make you free.

33 They answered unto him:

We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, "Ye shall be made free?"

34 Jesus answered them:

Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. 35 And the bondservant abideth not in the house for ever: the son abideth for ever. 36 If therefore the Son shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. 38 I speak the things which I have seen with *my* Father: and ye also do the things which ye heard from *your* father.

39 They answered and said unto him:

Our father is Abraham.

Jesus saith unto them:

If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. 41 Ye do the works of your father.

* * * *

They said unto him:

We were not born of fornication; we have one Father, *even* God.

42 Jesus said unto them:

If God were your Father, ye would love me; for I came forth and am come from God; for neither have I come of myself, but he sent me. 43 Why do ye not understand my speech? *Even* because ye cannot hear my word. 44 Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. 45 But because I say the truth, ye believe me not. 46 Which of you convicteth me of sin? If I say truth, why do ye not believe me? 47 He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God.

* * * *

48 The Jews answered and said unto him:

Say we not well that thou art a Samaritan, and hast a demon?

49 Jesus answered:

I have not a demon; but I honour my Father, and ye dishonour me. 50 But I seek not mine own glory: there is one that seeketh and judgeth. 51 Verily, verily, I say unto you, If a man keep my word, he shall never see death.

52 The Jews said unto him:

Now we know that thou hast a demon. Abraham died, and the prophets; and thou sayest, "If a man keep my word, he shall never taste of death." 53 Art thou greater than our father Abraham, who died? and the prophets died: whom makest thou thyself?

54 Jesus answered:

If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; 55 and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. 56 Your father Abraham rejoiced to see my day; and he saw it, and was glad.

57 The Jews therefore said unto him:

Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them:

Verily, verily, I say unto you, Before Abraham was born, I am.

* * * *

59 They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

§8. THE RETURN TO GALILEE:* NOVEMBER, A. D. 29.

Jesus Returns from the Feast of Tabernacles to Galilee for a Brief Sojourn.

* * * * *

VI. THE FEAST OF DEDICATION AND MINISTRY IN PERÆA.

a. The Journey to the Feast of Dedication.

§1. THE FINAL DEPARTURE FROM GALILEE: DECEMBER, A. D. 29.

The Evangelists State the Final Departure of Jesus from Galilee for Jerusalem and the Movements through Judæa and Peræa toward the Messianic Crisis at the Next Passover.

MARK 10:1 And he arose from thence, and cometh into the borders of Judæa * *.

MATTHEW 19:1 And it came to pass when Jesus had finished these words he departed from Galilee and came into the borders of Judæa * *.

LUKE 9:51 [And it came to pass, when the days were well nigh come that he should be received up, he stedfastly set his face to go to Jerusalem,] 52 and sent messengers before his face:

§2. THE REJECTION IN SAMARIA: EN ROUTE, DECEMBER, A. D. 29.

Departing from Galilee Jesus Sends Messengers to Prepare for His Coming and the Samaritans will not Receive Him.

LUKE 9:52 And they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as *though he were* going to Jerusalem. 54 And when his disciples James and John saw *this*, they said:

Lord, wilt thou that we bid fire to come down from heaven, and consume them?

55 But he turned, and rebuked them. 56 And they went to another village.

§3. THE WOULD-BE DISCIPLES OF JESUS: EN ROUTE, DECEMBER, A. D. 29.

Jesus Replies to Certain Men who Offer Him their Discipleship.

MATTHEW 8:19 And there came a scribe, and said unto him:

Master, I will follow thee withersoever thou goest.

20 And Jesus saith unto him:

The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head.

*This is perhaps the most difficult period in the chronology of Jesus' Ministry. The student must formulate independent judgments upon the problem. Some authorities deny that Jesus returned to Galilee from the Feast of Tabernacles. The information we have from John's Gospel would lead us to regard the journey to the Feast as a secret one, while the final journey was admittedly public and ostentatious in its design.

* *

21 And another of the disciples said unto him:

Lord, suffer me first to go and bury my father.

22 But Jesus saith unto him:

Follow me; and leave the dead to bury their own dead.

LUKE 9: 57 And as they went in the way, a certain man said unto him:

I will follow thee withersoever thou goest.

58 And Jesus said unto him:

The foxes have holes, and the birds of the heaven *have* nests; but the Son of man hath not where to lay his head.

* * *

59 And he said unto another:

Follow me.

But he said: .

Lord, suffer me first to go and bury my father.

60 But he said unto him:

Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

* * *

61 And another also said:

I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.

62 But Jesus said unto him:

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

§4. THE MISSION OF THE SEVENTY: EN ROUTE, DECEMBER, A. D. 29.

Jesus Sends Seventy Disciples by Two and Two to Prepare the Way.

LUKE 10: 1 Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. 2 And he said unto them:

The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. 3 Go your ways; behold, I send you forth as lambs in the midst of wolves. 4 Carry no purse, no wallet, no shoes: and salute no man on the way. 5 And into whatsoever house ye shall enter, first say, Peace be to this house. 6 And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. 7 And in that same house remain, eating and drinking such

things as they give: for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, 11 Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. 12 I say unto you, It shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. 14 Howbeit it shall be more tolerable for Tyre and Sidon in the judgment than for you. 15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. 16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

§5. THE REPORT OF THE SEVENTY.

The Seventy Return to Jesus en route and Report their Mission.

LUKE 10: 17 And the seventy returned with joy, saying:

Lord, even the demons are subject unto us in thy name.

18 And he said unto them:

I beheld Satan fallen as lightning from heaven. 19 Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. 20 Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

* * *

21 In that same hour he rejoiced in the Holy Spirit, and said:

I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. 22 All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father: and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal *him*.

* * *

23 And turning to the disciples, he said privately:

Blessed *are* the eyes which see the things that ye see: 24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

**§6. THE PARABLE OF "THE GOOD SAMARITAN": EN ROUTE,
DECEMBER, A. D. 29.**

Jesus Responds to the Questions of a Lawyer of the Jews by Relating the Parable of "the Good Samaritan."

LUKE 10: 25 And behold, a certain lawyer stood up and tempted him, saying:

Master, what shall I do to inherit eternal life?

26 And he said unto him:

What is written in the law? how readest thou?

27 And he answering said:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

(Dt. 6: 5; Lev. 19: 18.)

28 And he said unto him:

Thou hast answered right: this do, and thou shalt live.

* * *

29 But he, desiring to justify himself, said unto Jesus:

And who is my neighbour?

30 Jesus made answer and said:

A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. 31 And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 32 And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, 34 and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow he took out two pence, and gave them to the host, and said, "Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee." 36 Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers?

37 And he said:

He that shewed mercy on him.

And Jesus said unto him:

Go, and do thou likewise.

§7. THE VISIT TO BETHANY: DECEMBER, A. D. 29.

Jesus Visits Bethany, the Village of Mary and Martha, on His Way to Attend the Feast of Dedication at Jerusalem.

LUKE 10: 38 Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into

her house. 39 And she had a sister called Mary, who also sat at the Lord's feet, and heard his word. 40 But Martha was cumbered about much serving; and she came up to him, and said:

Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41 But the Lord answered and said unto her:

Martha, Martha, thou art anxious and troubled about many things: 42 but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her.

b. The Feast of Dedication.

§1. THE DECREE OF EXCOMMUNICATION: JERUSALEM, DECEMBER, A. D. 29.

The Pharisees Issue an Order that Any Who Confess Jesus to be the Messiah Shall be Suspended from the Synagogue.

JOHN 9: 22b The Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue.

§2. THE MAN BORN BLIND: JERUSALEM, DECEMBER, 20-27, A. D. 29. THE OLD AND NEW FOLD OF FAITH.

Entering Jerusalem for the Feast Jesus Heals a Blind Man, and Declares Himself to be "the Good Shepherd."

i. THE HEALING OF THE BLIND MAN.

JOHN 9: 1 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying:

Rabbi, who did sin, this man, or his parents, that he should be born blind?

3 Jesus answered:

Neither did this man sin, nor his parents: but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 When I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, 7 and said unto him:

Go, wash in the pool of Siloam.

(which is by interpretation, "Sent"). He went away therefore, and washed, and came seeing.

* * * *

ii. THE CONFESSION TO THE NEIGHBORS.

8 The neighbours therefore, and they which saw him aforetime, that he was a beggar, said:

Is not this he that sat and begged?

9 Others said:

It is he:

others said:

No, but he is like him.

He said:

I am *he*.

10 They said therefore unto him:

How then were thine eyes opened?

11 He answered:

The man that is called Jesus made clay, and anointed mine eyes, and said unto me, "Go to Siloam, and wash;" so I went away and washed, and I received sight.

12 And they said unto him:

Where is he?

He saith:

I know not.

* * * *

iii. THE CONFESSION TO THE CHURCH.

13 They bring to the Pharisees him that aforetime was blind.

14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. 15 Again therefore the Pharisees also asked him how he received his sight. And he said unto them:

He put clay upon mine eyes, and I washed, and do see.

16 Some therefore of the Pharisees said:

This man is not from God, because he keepeth not the sabbath.

But others said:

How can a man that is a sinner do such signs?

And there was a division among them. 17 They say therefore unto the blind man again:

What sayest thou of him, in that he opened thine eyes?

And he said:

He is a prophet

* * * *

iv. THE EXAMINATION OF THE PARENTS.

18 The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, 19 and asked them, saying:

Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered and said:

We know that this is our son, and that he was born blind: 21 but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.

22 These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be

Christ, he should be put out of the synagogue. 23 Therefore said his parents, "He is of age; ask him."

* * * *

v. THE FINAL EXAMINATION AND SUSPENSION OF THE MAN.

24 So they called a second time the man that was blind, and said unto him:

Give glory to God: we know that this man is a sinner.

25 He therefore answered:

Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see.

26 They said therefore unto him:

What did he to thee? how opened he thine eyes?

27 He answered them:

I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples?

28 And they reviled him, and said:

Thou art his disciple; but we are disciples of Moses. 29 We know that God hath spoken unto Moses: but as for this man, we know not whence he is.

30 The man answered and said unto them.

Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. 31 We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. 32 Since the world began it was never heard that any one opened the eyes of a man born blind. 33 If this man were not from God, he could do nothing.

34 They answered and said unto him:

Thou wast altogether born in sins, and dost thou teach us?

And they cast him out.

* * * *

vi. THE NEW FOLD OF FAITH.

35 Jesus heard that they had cast him out; and finding him, he said: Dost thou believe on the Son of God?

36 He answered and said:

And who is he, Lord, that I may believe on him?

37 Jesus said unto him:

Thou hast both seen him, and he it is that speaketh with thee.

38 And he said:

Lord, I believe.

And he worshipped him. 39 And Jesus said:

For judgment came I into this world, that they who see not may see; and that they who see may become blind.

40 Those of the Pharisees who were with him heard these things, and said unto him:

Are we also blind?

41 Jesus said unto them:

If ye were blind, ye would have no sin: but now ye say,
"We see:" your sin remaineth.

* * * *

vii. THE SHEPHERD OF THE NEW FOLD.

10: 1 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. 4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

* * * *

7 Jesus therefore said unto them again:

Verily, verily, I say unto you, I am the door of the sheep. 8 All that came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. 10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. 11 I am the good shepherd: the good shepherd layeth down his life for the sheep. 12 He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: 13 *he fleeth* because he is a hireling, and careth not for the sheep. 14 I am the good shepherd; and I know mine own, and mine own know me, 15 even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. 17 Therefore doth the Father love me, because I lay down my life, that I may take it again. 18 No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

* * * *

19 There arose a division again among the Jews because of these words. 20 And many of them said:

He hath a demon, and is mad; why hear ye him?

21 Others said:

These are not the sayings of one possessed with a demon. Can a demon open the eyes of the blind?

**§3. THE PUBLIC ACKNOWLEDGMENT OF THE MESSIAHSHIP:
JERUSALEM, DECEMBER 20-27, A. D. 29.**

In answer to the Direct Question of the Jews, Jesus Confesses that He is the Messiah.

JOHN 10: 22 And it was the feast of the dedication at Jerusalem: it was winter; 23 and Jesus was walking in the temple in Solomon's porch. 24 The Jews therefore came round about him, and said unto him:

How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.

25 Jesus answered them:

I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. 26 But ye believe not, because ye are not of my sheep. 27 My sheep hear my voice, and I know them, and they follow me: 28 and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. 29 My Father, who hath given *them* unto me, is greater than all; and no one is able to snatch *them* out of the Father's hand. 30 I and the Father are one.

* * * *

31 The Jews took up stones again to stone him. 32 Jesus answered them:

Many good works have I showed you from the Father; for which of those works do ye stone me?

33 The Jews answered him:

For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them:

Is it not written in your law,

I said, Ye are gods? (Ps. 82: 6.)

35 If he called them gods, unto whom the word of God came (and the scripture cannot be broken), 36 say ye of him, whom the Father sanctified and sent into the world, "Thou blasphemest;" because I said, "I am *the* Son of God?" 37 If I do not the works of my Father, believe me not. 38 But if I do them, though ye believe not me, believe the works; that ye may know and understand that the Father is in me, and I in the Father.

§4. THE ESCAPE TO BETHANY IN PERÆA: DECEMBER, A. D. 29.

Jesus Escapes from Arrest and Stoning by Hastening from Jerusalem to Bethany in Peræa.

JOHN 10: 39 They sought to take him: and he went forth out of their land. 40 And he went away again beyond Jordan into the place where John was at first baptizing, and there he abode.

*c. The Ministry in Peræa***§1. THE SOJOURN AT BETHANY: PERÆA, JANUARY, A. D. 30.**

Jesus Ministers to the People in Peræa and Many Believe on Him.

MARK 10: 1 And he * * cometh into the borders * * beyond Jordan: and multitudes come together unto him again: and, as he was wont, he taught them again.

MATTHEW 19: 1 And it came to pass * * *that* he * * came into the borders * * beyond Jordan; 2 and great multitudes followed him; and he healed them there.

JOHN 10: 40 And he went away again beyond Jordan into the place where John was at first baptizing, and there he abode. 41 And many came unto him: and they said:

John indeed did no sign: but all things whatsoever John spake of this man were true.

42 And many believed on him there.

§2. THE INSTRUCTION IN PRAYER: PERÆA, JANUARY, A. D. 30.**THE "LORD'S PRAYER."**

At the Request of One of His Disciples Jesus Instructs Them in Prayer.

LUKE 11: 1 And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him:

Lord, teach us to pray, even as John also taught his disciples.

2 And he said unto them:

When ye pray, say, Father, Hallowed be thy name.

Thy kingdom come. 3 Give us day by day our daily bread.

4 And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

* * *

5 And he said unto them:

Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; 6 for a friend of mine is come to me from a journey, and I have nothing to set before him; 7 and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? 8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. 9 And I say unto you: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a ser-

pent? 12 Or *if* he shall ask an egg, will he give him a scorpion?
 13 If ye then, being evil, know how to give good gifts unto
 your children, how much more shall *your* heavenly Father
 give the Holy Spirit to them that ask him?

§3. THE DISCOURSE UPON THE KINGDOM OF SATAN: PERÆA, JANUARY, A. D. 30.

Charged with Demonism when Healing a Dumb Demoniac Jesus Addresses
 the People upon the Kingdom of Satan and the Demand for a Sign.

LUKE 11: 14 And he was casting out a demon *which was dumb*.
 And it came to pass, when the demon was gone out, the dumb man
 spake; and the multitudes marvelled. 15 But some of them said:

By Beelzebub the prince of the demons casteth he out
 demons.

16 And others, tempting him, sought of *him* a sign from heaven.

17 But he, knowing their thoughts, said unto them:

Every kingdom divided against itself is brought to
 desolation; and a house *divided* against a house falleth. 18
 And if Satan also is divided against himself, how shall his
 kingdom stand? because ye say that I cast out demons by
 Beelzebub. 19 And if I by Beelzebub cast out demons, by
 whom do your sons cast them out? therefore shall they be
 your judges. 20 But if I by the finger of God cast out demons,
 then is the kingdom of God come upon you. 21 When the
 strong *man* fully armed guardeth his own court, his goods are
 in peace: 22 but when a stronger than he shall come upon
 him, and overcome him, he taketh from him his whole
 armour wherein he trusted, and divideth his spoils. 23 He
 that is not with me is against me; and he that gathereth not
 with me scattereth. 24 The unclean spirit when he is gone
 out of the man, passeth through waterless places, seeking rest;
 and finding none, he saith. I will turn back unto my house
 whence I came out. 25 And when he is come, he findeth it
 swept and garnished. 26 Then goeth he, and taketh to *him*
 seven other spirits more evil than himself; and they enter
 in and dwell there; and the last state of that man becometh
 worse than the first.

§4. THE PRAISE OF A WOMAN.

Jesus Replies to the Praise of a Woman in the Multitude.

LUKE 11: 27 And it came to pass, as he said these things, a certain
 woman out of the multitude lifted up her voice, and said unto him:

Blessed is the womb that bare thee, and the breasts
 which thou didst suck.

28 But he said:

Yea rather, blessed are they that hear the word of God,
 and keep it.

§5. THE RESPONSE TO THE REQUEST FOR A SIGN.

Replying to the Request for a Sign of the Messiah Jesus Gives the Sign of the Resurrection.

LUKE 11: 29 And when the multitudes were gathering together unto him, he began to say:

This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. 30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. 32 The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. 33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they who enter in may see the light. 34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. 35 Look therefore whether the light that is in thee be not darkness. 36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

§6. THE WOES UTTERED AT THE TABLE OF A PHARISEE: PERÆA, JANUARY, A. D. 30.

In Response to a Criticism for Neglecting the Traditions Jesus Condemns the Pharisees and Lawyers.

LUKE 11: 37 Now as he spake, a Pharisee asked him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him:

Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. 40 Ye foolish ones, did not he that made the outside make the inside also? 41 Howbeit give for alms those things which are within; and behold, all things are clean unto you. 42 But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the love of God: but these ought ye to have done, and not to leave the other undone. 43 Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. 44 Woe unto you! for ye are as the tombs which appear not, and the men that walk over *them* know it not.

* * *

45 And one of the lawyers answering saith unto him:
Master, in saying this thou reproachest us also.

46 And he said:

Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. 48 So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs*. 49 Therefore also said the wisdom of God, I will send unto them prophets and apostles: and *some* of them they shall kill and persecute; 50 that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. 52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

* * *

53 And when he was come out from thence, the scribes and the Pharisees began to press upon *him* vehemently, and to provoke him to speak of many things; 54 laying wait for him, to catch something out of his mouth.

§7. THE LEAVEN OF THE PHARISEES: JANUARY, A. D. 30.

Jesus Addresses His Disciples upon the Influence of the Pharisees and the Nature of Blasphemy.

LUKE 12: 1 In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all:

Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. 3 Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. 5 But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God: 7 But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. 8 And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: 9 but he that denieth me in the presence of men shall be denied in the presence of the angels of God. 10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. 11 And when they bring you before

the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: 12 for the Holy Spirit shall teach you in that very hour what ye ought to say.

§8. THE DISCOURSE ON WORLDLY-MINDEDNESS · PERÆA, JANUARY, A. D. 30.

**Jesus Refuses to Interfere in a Family Inheritance and Discourses on
Worldly-Mindedness.**

i. THE LAW OF POSSESSION.

LUKE 12: 13 And one out of the multitude said unto him:

Master, bid my brother divide the inheritance with me.

14 But he said unto him:

Man, who made me a judge or a divider over you?

15 And he said unto them:

Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

* * *

ii. THE PARABLE OF "THE RICH FOOL."

16 And he spake a parable unto them, saying:

The ground of a certain rich man brought forth plentifully: 17 and he reasoned within himself, saying, "What shall I do, because I have not where to bestow my fruits?"

18 And he said, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. 19 And I will say to my soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.' " 20 But God said unto him, "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" 21 So is he that layeth up treasure for himself, and is not rich toward God.

* * *

iii. THE PROVIDENCE OF GOD AND PREPARATION FOR THE END.

The Parables of "the Ravens" and "the Lilies."

22 And he said unto his disciples:

Therefore I say unto you, Be not anxious for *your* life, what ye shall eat; nor yet for your body, what ye shall put on.

23 For the life is more than the food, and the body than the raiment. 24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! 25 And which of you by being anxious can add a cubit unto his stature? 26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest? 27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. 28 But if God doth so clothe the grass in the field, which to-day is, and to-morrow

is cast into the oven; how much more *shall he clothe* you, O ye of little faith? 29 And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. 31 Howbeit seek ye his kingdom, and these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded about, and your lamps burning; 36 and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. 37 Blessed are those servants, whom the lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. 38 And if he shall come in the second watch, and if in the third, and find *them* so, blessed are those *servants*. 39 But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. 40 Be ye also ready: for in an hour that ye think not the Son of man cometh.

* * *

iv. THE RESPONSIBILITY OF DISCIPLESHIP.

41 And Peter said:

Lord, speakest thou this parable unto us, or even unto all?

42 And the Lord said:

Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will set him over all that he hath. 45 But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; 46 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. 47 And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many *stripes*; 48 but he that knew not, and did things worthy of stripes, shall be beaten with few *stripes*. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more. 49 I came to cast fire upon the earth; and what will I, if it is already kindled? 50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished? 51 Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: 52 for there

shall be from henceforth five in one house divided, three against two, and two against three. 53 They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother: mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

* * *

v. THE SIGNS OF THE TIMES FOR THE MULTITUDE.

54 And he said to the multitudes also:

When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. 55 And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. 56 Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? 57 And why even 'of yourselves judge ye not what is right? 58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee into the judge, and the judge shall deliver thee to the officer, and the officer shall cast thee into prison. 59 I say unto thee, thou shalt by no means come out thence, till thou hast paid the very last mite.

§9. THE SLAUGHTER OF THE GALILÆANS: PERÆA, JANUARY, A. D. 30.

Jesus Denies the Judgment of God against Unfortunate Men and
Delivers the Parable of "the Fig Tree."

i. THE LAW OF THE JUDGMENT.

LUKE 13:1 Now there were some present at that very season who told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. 2 And he answered and said unto them:

Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? 3 I tell you, Nay: but, except ye repent, ye shall all in like manner perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

* * *

ii. THE PARABLE OF "THE FIG TREE."

6 And he spake this parable:

A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said unto the vinedresser, "Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?" 8 And he answering saith unto him, "Lord, let it alone this year also, till I shall dig about it, and dung it: 9 and if it bear fruit thenceforth, *well*; but if not, thou shalt cut it down."

§10. THE WOMAN HEALED ON THE SABBATH: PERÆA, JANUARY,
A. D. 30.

Charged with Sabbath-Breaking for Healing a Woman on the Sabbath Jesus Discourses on Hypocrisy and Delivers the Parables of "the Mustard Seed" and "the Leaven."

i. THE HYPOCRISY OF THE RULER.

LUKE 13: 10 And he was teaching in one of the synagogues on the sabbath day.

* * *

11 And behold, a woman who had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. 12 And when Jesus saw her, he called her, and said to her:

Woman, thou art loosed from thine infirmity.

13 And he laid his hands upon her: and immediately she was made straight, and glorified God.

* * *

14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude:

There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.

15 But the Lord answered him, and said:

Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?

17 And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

* * *

ii. THE PARABLE OF "THE MUSTARD SEED."

18 He said therefore:

Unto what is the kingdom of God like? and whereunto shall I liken it? 19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

* * *

iii. THE PARABLE OF "THE LEAVEN."

20 And again he said:

Whereunto shall I liken the kingdom of God? 21 It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

§11. THE NUMBER OF THE SAVED: PERÆA, JANUARY, A. D. 30.

In Response to His Preaching in the Way Jesus is Asked if They are Few that are Being Saved.

LUKE 13: 22 And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. 23 And one said unto him:

Lord, are they few that are saved?

And he said unto them:

24 Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; 26 then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; 27 and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. 29 And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. 30 And behold, there are last that shall be first, and there are first that shall be last.

§12. THE WARNING AGAINST HEROD: PERÆA, JANUARY, A. D. 30.

Jesus Replies to the Warning of the Designs of Herod the Tetrarch against Him.

LUKE 13: 31 In that very hour there came certain Pharisees, saying to him:

Get thee out, and go hence: for Herod would fain kill thee.

32 And he said unto them:

Go and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow, and the third day I am perfected. 33 Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, 35 and ye would not! Behold, your house is left unto you desolate; and I say unto you, Ye shall not see me, until ye shall say:

Blessed is he that cometh in the name of the Lord. (Ps. 118: 26.)

§13. THE TABLE TALK OF JESUS: PERÆA, JANUARY, A. D. 30.

Jesus is Entertained by an Eminent Pharisee and Graciously Ministers with Healing and Teaching to the Guests.

i. THE GUEST OF A CHIEF PHARISEE.

LUKE 14:1 And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

* * *

ii. THE HEALING OF A MAN AMONG THE GUESTS.

2 And behold, there was before him a certain man who had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying:
Is it lawful to heal on the sabbath, or not?

4 But they held their peace. And he took him, and healed him, and let him go. 5 And he said unto them:

Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

6 And they could not answer again unto these things.

* * *

iii. THE PLACES OF HONOR AT THE BANQUET.

7 And he spake a parable unto those who were bidden, when he marked how they chose out the chief seats: saying unto them:

8 When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, 9 and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. 10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. 11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

* * *

iv. THE TRUE HOSPITALITY.

12 And he said to him also that had bidden him:

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. 13 But when thou makest a feast,

bid the poor, the maimed, the lame, the blind: 14 and thou shalt be blessed; because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

* * *

v. THE PARABLE OF "THE GREAT SUPPER."

15 And when one of them that sat at meat with him heard these things, he said unto him:

Blessed is he that shall eat bread in the kingdom of God.

16 But he said unto him:

A certain man made a great supper; and he bade many: 17 and he sent forth his servant at supper time to say to them that were bidden, "Come; for *all* things are now ready." 18 And they all with one *consent* began to make excuse. The first said unto him, "I have bought a field, and I must needs go out and see it: I pray thee have me excused." 19 And another said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused." 20 And another said, "I have married a wife, and therefore I cannot come." 21 And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame." 22 And the servant said, "Lord, what thou didst command is done, and yet there is room." 23 And the lord said unto the servant, "Go out into the highways and hedges, and constrain *them* to come in, that my house may be filled." 24 For I say unto you, that none of those men who were bidden shall taste of my supper."

§14. THE "COST OF DISCIPLESHIP:" PERÆA, JANUARY, A. D. 30.

Having Resumed His Journey Jesus Turns to the Multitudes
and Addresses them on Discipleship.

LUKE 14: 25 Now there went with him great multitudes: and he turned, and said unto them:

26 If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 Whosoever doth not bear his own cross, and come after me, cannot be my disciple. 28 For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have *wherewith* to complete it? 29 Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, 30 saying, "This man began to build, and was not able to finish." 31 Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. 33 So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. 34 Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? 35 It is fit neither for the the land nor for the dunghill: *men* cast it out. He that hath ears to hear, let him hear,

§15. THE THREE-ONE PARABLE OF GRACE: PERÆA,
JANUARY, A. D. 30.

In Answer to Criticisms of His Fellowship with Sinful Men, Jesus Delivers
a Three-fold Parable to set Forth the Love of God for Mankind.

LUKE 15: 1 Now all the publicans and sinners were drawing near unto him for to hear him. 2 And both the Pharisees and the scribes murmured, saying:

This man receiveth sinners, and eateth with them.

* * *

i. THE PARABLE OF "THE WANDERING SHEEP."

3 And he spake unto them this parable, saying:

4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. 7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, who need no repentance.

* * *

ii. THE PARABLE OF "THE LOST COIN."

8 Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? 9 And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. 10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

* * *

iii. THE PARABLE OF "THE PENITENT SON."

11 And he said:

A certain man had two sons: 12 and the younger of them said to his father, "Father, give me the portion of *thy* substance that falleth to me." And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want. 15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. 16 And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. 17 But when he came to himself he said, "How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! 18 I will arise and go to my father, and will say unto him, Father,

I have sinned against heaven, and in thy sight: 19 I am no more worthy to be called thy son: make me as one of thy hired servants." 20 And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, "Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son." 22 But the father said to his servants, "Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 and bring the fatted calf, *and* kill it, and let us eat, and make merry: 24 for this my son was dead, and is alive again; he was lost, and is found." And they began to be merry.

* * *

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. 26 And he called to him one of the servants, and inquired what these things might be. 27 And he said unto him, "Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." 28 But he was angry, and would not go in: and his father came out, and intreated him. 29 But he answered and said to his father, "Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my friends: 30 but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf." 31 And he said unto him, "Son, thou art ever with me, and all that is mine is thine. 32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found."

§16. THE PARABLES OF WARNING: PERÆA, JANUARY, A. D. 30.

In the Presence of the Multitude Jesus Delivers to His Disciples and the Pharisees Parables of Admonition and Warning.

i. THE PARABLE OF "THE UNJUST STEWARD."

LUKE 16: 1 And he said also unto the disciples:

There was a certain rich man, who had a steward; and the same was accused unto him that he was wasting his goods. 2 And he called him, and said unto him, "What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward." 3 And the steward said within himself, "What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses." 5 And calling to him each one of his lord's debtors, he said to the first, "How much owest thou unto my lord?" 6 And he said, "A hundred measures of oil." And he said unto him, "Take thy bond, and sit down quickly and write fifty." 7 Then said he to another, "And how much owest thou?" And he said, "A

hundred measures of wheat." He saith unto him, "Take thy bond, and write fourscore." 8 And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. 9 And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. 10 He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. 11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? 12 And if ye have not been faithful in that which is another's, who will give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

* * *

ii. THE PARABLE OF "THE RICH MAN AND LAZARUS."

14 And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. 15 And he said unto them:

Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. 16 The law and the prophets *were* until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. 17 But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. 18 Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth one that is put away from a husband committeth adultery.

* * *

19 Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: 20 and a certain beggar named Lazarus was laid at his gate, full of sores, 21 and desiring to be fed with the *crumbs* that fell from the rich man's table; yea, even the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. 23 And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame." 25 But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over

from hence to us." 27 And he said, "I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment." 29 But Abraham saith, "They have Moses and the prophets; let them hear them." 30 And he said, "Nay, father Abraham: but if one go to them from the dead, they will repent." 31 And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."

* * *

iii. THE WOE OF CAUSING OTHERS TO STUMBLE.

LUKE 17: 1 And he said unto his disciples:

It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! 2 It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. 3 Take heed to yourselves: if thy brother sin, rebuke him; and if he repent forgive him; 4 and if he sin against thee seven times in the day and seven times turn again to thee, saying, 'I repent,' thou shalt forgive him.

* * *

iv. THE PARABLE OF "THE UNPROFITABLE SERVANTS."

5 And the apostles said unto the Lord:

Increase our faith.

6 And the Lord said:

If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. 7 But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; 8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink. 9 Doth he thank the servant because he did the things that were commanded? 10 Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

VII. THE RAISING OF LAZARUS AND RETREAT TO EPHRAIM.

§1. THE DEATH OF LAZARUS: BETHANY, FEBRUARY, A. D. 30.

Jesus is Called from Peræa by Mary and Martha of Bethany near Jerusalem by the Illness of Lazarus their Brother whom He Raises from the Dead.

i. THE CALL OF JESUS TO BETHANY.

JOHN 11: 1 Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. 2 And it was that Mary who anointed the Lord with ointment, and wiped his feet with her

hair, whose brother Lazarus was sick. 3 The sisters therefore sent unto him, saying:

Lord, behold, he whom thou lovest is sick.

4 But when Jesus heard it, he said:

This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus. 6 When therefore he heard that he was sick, he abode at that time two days in the place where he was.

* * * *

7 Then after this he saith to the disciples:

Let us go into Judæa again.

8 The disciples say unto him:

Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?

9 Jesus answered:

Are there not twelve hours in the day? If a man walk in the day he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because the light is not in him.

11 These things spake he: and after this he saith unto them:

Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.

12 The disciples therefore said unto him:

Lord, if he is fallen asleep, he will recover.

13 Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. 14 Then Jesus therefore said unto them plainly:

Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Thomas therefore, who is called Didymus, said unto his fellow-disciples:

Let us also go, that we may die with him.

* * * *

ii. THE ARRIVAL OF JESUS AT BETHANY.

17 So when Jesus came, he found that he had been in the tomb four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; 19 and many of the Jews had come to Martha and Mary, to console them concerning their brother. 20 Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. 21 Martha therefore said unto Jesus:

Lord, if thou hadst been here, my brother had not died.

22 And even now I know that, whatsoever thou shalt ask of God, God will give thee.

23 Jesus saith unto her:
Thy brother shall rise again.

24 Martha saith unto him:
I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her:
I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: 26 and whosoever liveth and believeth on me shall never die. Believest thou this?

27 She saith unto him:
Yea, Lord: I have believed that thou art the Christ, the Son of God, *even* he that cometh into the world.

28 And when she had said this, she went away, and called Mary her sister secretly, saying:
The Master is here, and calleth thee.

29 And she, when she heard it, arose quickly, and went unto him. 30 (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) 31 The Jews then who were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. 32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him:

Lord, if thou hadst been here, my brother had not died.

* * * *

iii. THE RAISING OF LAZARUS FROM THE DEAD.

33 When Jesus therefore saw her weeping, and the Jews *also* weeping who came with her, he groaned in the spirit, and was troubled, 34 and said:

Where have ye laid him?
They say unto him:

Lord, come and see.

35 Jesus wept. 36 The Jews therefore said:
Behold how he loved him!

37 But some of them said:

Could not this man, who opened the eyes of him that was blind, have caused that this man also should not die?

38 Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. 39 Jesus saith:
Take ye away the stone.

Martha, the sister of him that was dead, saith unto him:

Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her:

Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41 So they took away the stone. And Jesus lifted up his eyes, and said:

Father, I thank thee that thou heardest me. 42 And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me.

43 And when he had thus spoken, he cried with a loud voice: Lazarus, come forth.

44 He that was dead came forth, bound hand and foot with grave-cloths; and his face was bound about with a napkin. Jesus saith unto them:

Loose him, and let him go.

§2. THE SANHEDRIN'S DECREE OF DEATH AGAINST JESUS: JERUSALEM, FEBRUARY, A. D. 30.

Some Who were Present Believed and Others Reported the Miracle to the Pharisees in Jerusalem and the Sanhedrin Passes a Decree of Death against Jesus.

JOHN 11:45 Many therefore of the Jews, who came to Mary and beheld that which he did, believed on him. 46 But some of them went away to the Pharisees, and told them the things which Jesus had done. 47 The chief priests therefore and the Pharisees gathered a council, and said:

What do we? for this man doeth many signs. 48 If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.

49 But a certain one of them, Caiaphas, being high priest that year, said unto them:

Ye know nothing at all, 50 nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.

51 Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation: 52 and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. 53 So from that day forth they took counsel that they might put him to death.

§3. THE RETIREMENT TO EPHRAIM, FEBRUARY-MARCH, A. D. 30.

Following the Action of the Sanhedrin, Jesus Retreats to Ephraim.

JOHN 11:54 Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

VIII. THE FINAL JOURNEY TO JERUSALEM.

§1. THE APPROACHING PASSOVER AT JERUSALEM.

The People Inquire for Jesus and the Sanhedrin Orders His Arrest.

JOHN 11: 55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. 56 They sought therefore for Jesus, and spake one with another, as they stood in the temple:

What think ye? That he will not come to the feast?

57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

§2. THE HEALING OF THE TEN LEPERS: JUDÆA, MARCH, A. D. 30.

Jesus Heals Ten Lepers in the Way and but One, a Samaritan,
Gives Glory to God.

LUKE 17: 11 And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, who stood afar off: 13 and they lifted up their voices, saying:

Jesus, Master, have mercy on us.

14 And when he saw them, he said unto them:

Go and show yourselves unto the priests.

And it came to pass, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; 16 and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said:

Were not the ten cleansed? but where are the nine? 18

Were there none found that returned to give glory to God,
save this stranger?

19 And he said unto him:

Arise, and go thy way: thy faith hath made thee whole.

§3. THE COMING OF THE KINGDOM: JUDÆA, MARCH, A. D. 30.

Jesus Informs the Pharisees of the Coming of the Kingdom, Admonishes the Disciples Concerning Last Things and Discourses upon Impertunate and Humble Prayer.

i. THE REPLY OF JESUS TO THE PHARISEES.

LUKE 17: 20 And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said:

The kingdom of God cometh not with observation: 21
neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you.

* * *

ii. THE ADDRESS TO THE DISCIPLES ON LAST THINGS

22 And he said unto the disciples:

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, Lo, there! Lo, here! go not away, nor follow after *them*: 24 for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. 25 But first must he suffer many things and be rejected of this generation. 26 And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. 27 They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. 28 Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; 29 but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: 30 after the same manner shall it be in the day that the Son of man is revealed. 31 In that day, he that shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to gain his life shall lose it: but whosoever shall lose *his life* shall preserve it. 34 I say unto you, in that night there shall be two men on one bed: the one shall be taken, and the other shall be left. 35 There shall be two women grinding together; the one shall be taken, and the other shall be left.

37 And they answering say unto him:

Where, Lord?

And he said unto them:

Where the body *is*, thither will the eagles also be gathered together.

* * *

iii. THE PARABLE OF "THE UNJUST JUDGE."

18:1 And he spake a parable unto them to the end that they ought always to pray, and not to faint; 2 saying:

There was in a city a judge, who feared not God, and regarded not man: 3 and there was a widow in that city; and she came oft unto him, saying, "Avenge me of mine adversary." 4 And he would not for a while; but afterward he said within himself, "Though I fear not God, nor regard man; 5 yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming."

6 And the Lord said:

Hear what the unrighteous judge saith. 7 And shall not God avenge his elect, who cry to him day and night, and he is longsuffering over them? 8 I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?

* * *

iv. THE PARABLE OF "THE PHARISEE AND PUBLICAN."

9 And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed thus with himself, "God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week; I give tithes of all that I get." 13 But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, "God, be merciful to me a sinner." 14 I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

§4. THE QUESTION OF DIVORCE: JUDÆA, MARCH, A. D. 30.

In Answer to a Question by Pharisees Jesus Expounds the Law of Marriage and Divorce.

MARK 10:2 And there came unto him Pharisees, and asked him:

Is it lawful for a man to put away *his* wife?

trying him. 3 And he answered and said unto them:

What did Moses command you?

4 And they said:

Moses suffered to write a bill of divorcement, and to put her away.

5 But Jesus said unto them:

For your hardness of heart he wrote you this commandment. 6 But from the beginning of the creation, male and female made he them. 7 For this cause shall a man leave his father and mother, and shall cleave to his wife; 8 and the twain shall become one flesh: so that they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder.

■

10 And in the house the disciples asked him again of this matter.

11 And he saith unto them:

Whosoever shall put away his wife, and marry another, committeth adultery against her: 12 and if she herself shall put away her husband, and marry another, she committeth adultery.

MATTHEW 19:3 And there came unto him Pharisees, tempting him, and saying:

Is it lawful *for a man* to put away his wife for every cause?

4 And he answered and said:

Have ye not read, that he who made *them* from the beginning made them male and female,

5 and said:

For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? 6 So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

* *

7 They say unto him:

Why then did Moses command to give a bill of divorce-ment, and to put *her* away?

8 He saith unto them:

Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. 9 And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.

* *

10 The disciples say unto him:

If the case of the man is so with his wife, it is not expedient to marry.

11 But he said unto them:

All men cannot receive this saying, but they to whom it is given. 12 For there are eunuchs, who were so born from their mother's womb: and there are eunuchs, who were made eunuchs by men: and there are eunuchs, who made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

§5. THE BLESSING OF THE LITTLE CHILDREN: JUDÆA, MARCH, A. D. 30.

For Refusing the Children Access to Him Jesus Rebukes the Disciples.

MARK 10: 13 And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. 14 But when Jesus saw it, he was moved with indignation, and said unto them:

Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16 And he took them in his arms, and blessed them, laying his hands upon them.

MATTHEW 19: 13 Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said:

Suffer the little children, and forbid them not, to come unto me: for to such belongeth the kingdom of heaven.

15 And he laid his hands on them, and departed thence.

LUKE 18: 15 And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them.
 16 But Jesus called them unto him, saying:

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

§6. THE RICH YOUNG RULER : JUDÆA, MARCH, A. D. 30.

Jesus Admonishes a Rich Young Ruler to Sell his Property and Follow Him in Order that he May have Eternal Life.

i. THE INHERITANCE OF ETERNAL LIFE.

, MARK 10: 17 And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him:

Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him:

Why callest thou me good? none is good save one, *even*

God. 19 Thou knowest the commandments,

Do not kill,

Do not commit adultery,

Do not steal,

Do not bear false witness,

Do not defraud,

Honour thy father and mother. (Ex. 20: 12-16.)

20 And he said unto him:

Master, all these things have I observed from my youth.

21 And Jesus looking upon him loved him, and said unto him:

One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 But his countenance fell at the saying, and he went away sorrowful, for he was one that had great possessions.

MATTHEW 19: 16 And behold, one came to him and said:

Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him:

Why askest thou me concerning that which is good?

One there is who is good: but if thou wouldest enter into life, keep the commandments.

18 He saith unto him:

Which?

And Jesus said:

Thou shalt not kill,

Thou shalt not commit adultery,

Thou shalt not steal,

Thou shalt not bear false witness,

19 Honour thy father and thy mother: (Ex. 20: 12-16)

and,

Thou shalt love thy neighbour as thyself. (Lev.

19: 18.)

20 The young man saith unto him:

All these things have I observed: what lack I yet?

21 Jesus said unto him:

If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

LUKE 18: 18 And a certain ruler asked him, saying:

Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him:

Why callest thou me good? none is good, save one, *even* God. 20 Thou knowest the commandments:

Do not commit adultery,

Do not kill,

Do not steal,

Do not bear false witness,

Honour thy father and mother. (Ex. 20: 12-16.)

21 And he said:

All these things have I observed from my youth up.

22 And when Jesus heard it, he said unto him:

One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 But when he heard these things, he became exceeding sorrowful; for he was very rich

ii. THE RICH AND THE KINGDOM OF GOD.

MARK 10: 23 And Jesus looked round about, and saith unto his disciples:

How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were amazed at his words. But Jesus answereth again, and saith unto them:

Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they were astonished exceedingly, saying unto him.

Then who can be saved?

27 Jesus looking upon them saith:

With men it is impossible, but not with God: for all things are possible with God.

28 Peter began to say unto him:

Lo, we have left all, and have followed thee.

29 Jesus said:

Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, 30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many *that are* first shall be last; and the last first.

MATTHEW 19: 23 And Jesus said unto his disciples:

Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

25 And when the disciples heard it, they were astonished exceedingly, saying:

Who then can be saved?

26 And Jesus looking upon *them* said to them:

With men this is impossible; but with God all things are possible.

27 Then answered Peter and said unto him:

Lo, we have left all, and followed thee; what then shall we have?

28 And Jesus said unto them:

Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. 30 But many shall be last *that are* first; and first *that are* last.

LUKE 18: 24 And Jesus seeing him said:

How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard it said:

Then who can be saved?

27 But he said:

The things which are impossible with men are possible with God.

28 And Peter said:

Lo, we have left our own, and followed thee.

29 And he said unto them:

Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the

kingdom of God's sake, so who shall not receive manifold more in this time, and in the world to come eternal life.

iii. THE PARABLE OF "THE LABORERS."

MATTHEW 20: 1 For the kingdom of heaven is like unto a man that was a householder, who went out early in the morning to hire labourers into his vineyard. 2 And when he had agreed with the labourers for a shilling a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing in the marketplace idle; 4 and to them he said, "Go ye also into the vineyard, and whatsoever is right I will give you." And they went their way. 5 Again he went out about the sixth and the ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing; and he saith unto them, "Why stand ye here all the day idle?" 7 They say unto him, "Because no man hath hired us." He saith unto them, "Go ye also into the vineyard." 8 And when even was come, the lord of the vineyard saith unto his steward, "Call the labourers, and pay them their hire, beginning from the last unto the first." 9 And when they came that *were hired* about the eleventh hour, they received every man a shilling. 10 And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. 11 And when they received it, they murmured against the householder, 12 saying, "These last have spent *but* one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat." 13 But he answered and said to one of them, "Friend, I do thee no wrong: didst not thou agree with me for a shilling? 14 Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good?" 16 So the last shall be first, and the first last.

§7. THE THIRD FORECAST OF THE CRUCIFIXION: JUDÆA, MARCH, A. D. 30.

Jesus Tells the Apostles of His Condemnation by the Jews and Martyrdom by the Romans.

MARK 10: 32 And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, 33 *saying*:

Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: 34 and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again,

MATTHEW 20: 17 And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them:

18 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, 19 and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

LUKE 18: 31 And he took unto him the twelve, and said unto them:

Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man. 32 For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: 33 and they shall scourge and kill him: and the third day he shall rise again.

34 And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

§8. THE AMBITION OF JAMES AND JOHN: JUDÆA, MARCH, A. D. 30.

Believing He is about to Proclaim Himself King, Jesus is Requested to Honor James and John.

MARK 10: 35 And there come near unto him James and John, the sons of Zebedee, saying unto him:

Master, we would that thou shouldest do for us whatsoever we shall ask of thee.

36 And he said unto them:

What would ye that I should do for you?

37 And they said unto him:

Grant unto us that we may sit, one on thy right hand, and one on *thy* left hand, in thy glory.

38 But Jesus said unto them:

Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?

39 And they said unto him:

We are able.

And Jesus said unto them:

The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: 40 but to sit on my right hand or on *my* left hand is not mine to give: but *it is for them* for whom it hath been prepared.

*

41 And when the ten heard it, they began to be moved with indignation concerning James and John. 42 And Jesus called them to him, and saith unto them:

Ye know that they that are accounted to rule over the Gentiles lord it over them; and their great ones exercise

authority over them. 43 But it is not so among you: but whosoever would become great among you, shall be your minister: 44 and whosoever would be first among you, shall be servant of all. 45 For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.

MATTHEW 20:20 Then came to him the mother of the sons of Zebedee with her sons, worshipping *him*, and asking a certain thing of him. 21 And he said unto her:

What wouldest thou?

She saith unto him:

Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22 But Jesus answered and said:

Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?

They say unto him:

We are able.

23 He saith unto them:

My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but it *is* for *them* for whom it hath been prepared of my Father.

* * *

24 And when the ten heard it, they were moved with indignation concerning the two brethren. 25 But Jesus called them unto him, and said:

Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26 Not so shall it be among you: but whosoever would become great among you shall be your minister; 27 and whosoever would be first among you shall be your servant: 28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

§9. THE ARRIVAL AT JERICHO: FRIDAY, MARCH 31, A. D. 30.

Jesus Arrives at Jericho, Fifteen Miles from Jerusalem, Heals Bartimæus, Meets with Zacchæus, and Delivers the Parable of "the Pounds."

i. THE HEALING OF BLIND BARTIMÆUS.

MARK 10:46 And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say:

Jesus, thou son of David, have mercy on me.

48 And many rebuked him, that he should hold his peace: but he cried out the more a great deal:

Thou son of David, have mercy on me

49 And Jesus stood still, and said:

Call ye him.

And they call the blind man, saying unto him:

Be of good cheer: rise, he calleth thee.

50 And he, casting away his garment, sprang up, and came to Jesus. 51 And Jesus answered him, and said:

What wilt thou that I should do unto thee?

And the blind man said unto him:

Rabboni, that I may receive my sight.

52 And Jesus said unto him:

Go thy way; thy faith hath made thee whole.

And straightway he received his sight, and followed him in the way.

MATTHEW 20: 29 And as they went out from Jericho, a great multitude followed him. 30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying:

Lord, have mercy on us, thou son of David.

31 And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying:

Lord, have mercy on us, thou son of David.

32 And Jesus stood still, and called them, and said:

What wilt thou that I should do unto you?

33 They say unto him:

Lord, that our eyes may be opened.

34 And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

LUKE 18: 35 And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: 36 and hearing a multitude going by, he inquired what this meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried, saying:

Jesus, thou son of David, have mercy on me.

39 And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal:

Thou son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him:

41 What wilt thou that I should do unto thee?

And he said:

Lord, that I may receive my sight.

42 And Jesus said unto him:

Receive thy sight: thy faith hath made thee whole.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

* * *

ii. THE CONVERSION OF ZACCHÆUS THE PUBLICAN.

Zacchæus, a Chief Publican, Entertains Jesus in Jericho, and Becomes one of His Disciples.

LUKE 19:1 And he entered and was passing through Jericho.
2 And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. 3 And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. 4 And he ran on before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and said unto him:

Zacchæus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw it, they all murmured, saying:

He is gone in to lodge with a man that is a sinner.

8 And Zacchæus stood, and said unto the Lord:

Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of anyman, I restore fourfold.

9 And Jesus said unto him:

To-day is salvation come to this house, forasmuch as he also is a son of Abraham. 10 For the Son of man came to seek and to save that which was lost.

* * *

iii. THE PARABLE OF "THE POUNDS."*

Jesus Relates as a Parable the Mission of Archelaus from Jericho to Rome after the Death of his Father.

LUKE 19:11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.
12 He said therefore:

A certain nobleman went into a far country, to receive for himself a kingdom, and to return. 13 And he called ten servants of his, and gave them ten pounds, and said unto them, "Trade ye *herewith* till I come." 14 But his citizens hated him, and sent an ambassage after him, saying, "We will not that this man reign over us." 15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. 16 And the first came before him, saying, "Lord, thy pound hath made ten pounds more." 17 And he said unto him, "Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities." 18 And the second

*Luke 19: 11-28—Compare the parable of "the Talents," Matthew 25: 14-30, page 230.

came, saying, "Thy pound, Lord, hath made five pounds."
 19 And he said unto him also, "Be thou also over five cities."
 20 And another came, saying, "Lord, behold, *here is* thy pound, which I kept laid up in a napkin." 21 for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow." 22 He saith unto him, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; 23 then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest?" 24 And he said unto them that stood by, "Take away from him the pound, and give it unto him that hath the ten pounds." 25 And they said unto him, "Lord, he hath ten pounds." 26 "I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. 27 Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me."

28 And when he had thus spoken, he went on before, going up to Jerusalem.

§10. THE VISIT TO BETHANY OF JUDÆA: SATURDAY, APRIL 1, A. D. 30.

Jesus Visits Bethany, the Home of Lazarus, Mary and Martha,
 En Route to the Passover at Jerusalem.

i. THE ARRIVAL OF JESUS AT BETHANY.

JOHN 12:1 Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead.

* * * *

ii. THE SUPPER FOR JESUS AT BETHANY.

Jesus is Entertained at Supper by Friends at Bethany.

2 So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him.

* * * *

iii. THE SECOND ANOINTING OF JESUS.

Mary of Bethany Anoints the Feet of Jesus and is Commended by Him.

3 Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 But Judas Iscariot, one of his disciples, who should betray him, saith:

5 Why was not this ointment sold for three hundred pence, and given to the poor?

*John 12: 3-8—Compare Mark 14: 3-9 and Matthew 26: 6-13, p. 235.

6 Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

7 Jesus therefore said:

Suffer her to keep it against the day of my burying. 8 For the poor ye have always with you; but me ye have not always.

§11. THE PLOT AGAINST LAZARUS: JERUSALEM, APRIL, A. D. 30.

**On Account of the Popular Effect of the Restoration of Lazarus
the Sanhedrin Plot his Death also.**

JOHN 12:9 The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests took counsel that they might put Lazarus also to death; 11 because that by reason of him many of the Jews went away, and believed on Jesus.

I.

THE LAST MINISTRY IN JERUSALEM.

April 2-6, A. D. 30.

At length the time of the end had come. Jesus was about to make Entry into Jerusalem as King: King of the Jews, as Heir of David's royal line, with all of symbolic, typic, and prophetic import attaching to it. The Second Day witnessed the cursing of the fig tree and the cleansing of the temple. The Third Day was, so to speak, Christ's last working-day—the last, of His public mission to Israel; the last day in the temple; the last, of teaching and warning; the last, of His call to national repentance.

EDERSHEIM,

The Life and Times of Jesus the Messiah.

I. THE LAST MINISTRY IN JERUSALEM.

APRIL 2-6, A.D. 30.

IX. THE GREAT PASSION WEEK.

a. The Controversy with the Jewish Authorities.

SUNDAY, APRIL 2: A DAY OF TRIUMPH.

THE MESSIAH-KING OF THE JEWS.

THE TRIUMPHAL ENTRY INTO JERUSALEM.

Jesus Sends Two of His Disciples into Bethphage for a Colt on which He Enters the City in Messianic Triumph.

MARK 11:1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, 2 and saith unto them:

Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.
3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither.

*

4 And they went away, and found a colt tied at the door without in the open street; and they loose him. 5 And certain of them that stood there said unto them:

What do ye, loosing the colt?

6 And they said unto them even as Jesus had said: and they let them go. 7 And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. 8 And many spread their garments upon the way; and others branches, which they had cut from the fields. 9 And they that went before, and they that followed, cried:

Hosanna!

Blessed is he that cometh in the name of the Lord!

10 Blessed is the kingdom that cometh, the kingdom of our father

David!

Hosanna in the highest! (Ps. 118: 25, 26.)

■

11 And he entered into Jerusalem, into the temple; and when he had looked around about upon all things, it being now eventide, he went out into Bethany with the twelve.

MATTHEW 21:1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 2 saying unto them:

Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose

them, and bring *them* unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

* * *

4 Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying:

5 *Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.* (Zech. 9: 9.)

* * *

6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon. 8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way. 9 And the multitudes that went before him, and that followed, cried, saying:

Hosanna to the son of David!
Blessed is he that cometh in the name of the Lord!
Hosanna in the highest! (Ps. 118: 25, 26.)

* * *

10 And when he was come into Jerusalem, all the city was stirred, saying:

Who is this?

11 And the multitudes said:

This is the prophet, Jesus, from Nazareth of Galilee.

LUKE 19: 29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called *the mount of Olives*, he sent two of the disciples, 30 saying:

Go your way into the village over against *you*; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.

* * *

32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them:

Why loose ye the colt?

34 And they said:

The Lord hath need of him.

35 And they brought him to Jesus. And they threw their garments upon the colt, and set Jesus thereon. 36 And as he went, they spread their garments in the way. 37 And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude

of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; 38 saying:

*Blessed is the King that cometh in the name of the Lord!
Peace in heaven!*

and,

Glory in the highest! (Ps. 118: 25, 26.)

* * *

39 And some of the Pharisees from the multitude said unto him: Master, rebuke thy disciples.

40 And he answered and said:

I tell you that, if these shall hold their peace, the stones will cry out.

* * *

41 And when he drew nigh, he saw the city and wept over it, 42 saying:

If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

JOHN 12: 12 On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of the palm trees, and went forth to meet him, and cried out:

Hosanna!

Blessed is he that cometh in the name of the Lord, even the King of Israel! (Ps. 118: 25, 26.)

14 And Jesus, having found a young ass, sat thereon; as it is written:

15 *Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. (Zech. 9: 9.)*

* * *

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. 18 For this cause also the multitude went and met him, for that they had heard that he had done this sign. 19 The Pharisees therefore said among themselves:

Behold how ye prevail nothing: lo, the world is gone after him.

MONDAY, APRIL 3: A DAY OF AUTHORITY.

THE SON IN HIS FATHER'S HOUSE.

§1. THE CURSING OF THE FIG TREE.

On His Way to the City Jesus Curses a Fig Tree, Signifying the Downfall of Judaism.

MARK 11: 12 And on the morrow, when they were come out from Bethany, he hungered. 13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. 14 And he answered and said unto it:

No man eat fruit from thee henceforward for ever.

And his disciples heard it.

MATTHEW 21: 18 Now in the morning as he returned to the city, he hungered. 19 And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it:

Let there be no fruit from thee henceforward for ever.

And immediately the fig tree withered away.

§2. THE SECOND CLEANSING OF THE TEMPLE.

Upon Entering the Temple Jesus Drives out those who Desecrate His Father's House.

MARK 11: 15 And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 16 and he would not suffer that any man should carry a vessel through the temple. 17 And he taught, and said unto them:

Is it not written,

My house shall be called a house of prayer for all the nations? (Is. 56: 7)

but ye have made it a den of robbers.

MATTHEW 21: 12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them:

It is written,

My house shall be called a house of prayer: (Is. 56: 7)

but ye make it a den of robbers.

* *

14 And the blind and the lame came to him in the temple: and he healed them. 15 But when the chief priests and the scribes saw the

wonderful things that he did, and the children that were crying in the temple and saying: "Hosanna to the son of David;" they were moved with indignation, 16 and said unto him:

Hearst thou what these are saying?

And Jesus saith unto them:

Yea: did ye never read,

*Out of the mouth of babes and sucklings thou
hast perfected praise?* (Ps. 8: 2.)

* *

17 And he left them, and went forth out of the city to Bethany, and lodged there.

LUKE 19: 45 And he entered into the temple, and began to cast out them that sold, 46 saying unto them:

It is written,

And my house shall be a house of prayer: (Is. 56: 7)

but ye have made it a den of robbers.

§3. THE PLOT OF THE JEWS AGAINST JESUS.

The Authorities Plot to Destroy Jesus but Fear the Multitude.

MARK 11: 18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

LUKE 19: 47 And he was daily teaching in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: 48 and they could not find what they might do; for the people all hung upon him, listening.

§4. THE DAILY VISITS TO THE TEMPLE.

Jesus Daily Visits the Temple and Ministers to the People.

LUKE 21: 37 And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount of Olives*. 38 And all the people came early in the morning to him in the temple, to hear him.

TUESDAY, APRIL 4: A DAY OF CONTROVERSY.

I. THE CHIEF STONE OF THE CORNER.

THE INSTRUCTION IN FAITH.

Finding the Fig Tree Withered on the Way to Jerusalem Jesus Discourses to His Disciples on Faith.

MARK 11: 20 And as they passed by in the morning, they saw the fig tree withered away from the roots. 21 And Peter calling to remembrance saith unto him:

Rabbi, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them:

Have faith in God. 23 Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass: he shall have it.

24 Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. 25 And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses.

MATTHEW 21: 20 And when the disciples saw it, they marvelled, saying:

How did the fig tree immediately wither away?

21 And Jesus answered and said unto them:

Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

II. THE CONTROVERSY WITH THE SANHEDRIN.

§1. THE CHALLENGE OF JESUS' AUTHORITY.

Questioned by the Sanhedrin, Jesus Refuses to Declare His Authority for the Ministry in the Temple.

MARK 11: 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; 28 and they said unto him:

By what authority doest thou these things? or who gave thee this authority to do these things?

29 And Jesus said unto them:

I will ask of you one question, and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or from men? answer me.

31 And they reasoned with themselves, saying:

If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But should we say, From men—they feared the people: for all verily held John to be a prophet. 33 And they answered Jesus and say:

We know not.

And Jesus saith unto them:

Neither tell I you by what authority I do these things.

MATTHEW 21: 23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said:

By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them:

I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven or from men?

And they reasoned with themselves, saying:

If we shall say, From heaven; he will say unto us, Why then did ye not believe him? 26 But if we shall say, From men; we fear the multitude; for all hold John as a prophet.

27 And they answered Jesus, and said:

We know not.

He also said unto them:

Neither tell I you by what authority I do these things.

LUKE 20:1 And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; 2 and they spake, saying unto him:

Tell us: By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them:

I also will ask you a question; and tell me: 4 the baptism of John, was it from heaven, or from men?

5 And they reasoned with themselves, saying:

If we shall say, From heaven: he will say, Why did ye not believe him? 6 But if we shall say, From men: all the people will stone us: for they be persuaded that John was a prophet.

7 And they answered, that they knew not whence *it was*. 8 And Jesus said unto them:

Neither tell I you by what authority I do these things.

§2. THE PARABLES OF WARNING FOR THE PHARISEES.

Following their Challenge of Authority Jesus publicly Addresses the Pharisees Denying their Relation to the Kingdom of God, and they Plot against Him.

i. THE PARABLE OF "THE TWO SONS."

Jesus Warns the Pharisees of Hypocrisy.

MATTHEW 21: 28 But what think ye? A man had two sons; and he came to the first, and said, "Son, go work to-day in the vineyard." 29 And he answered and said, "I will not;" but afterward he repented himself, and went. 30 And he came to the second, and said likewise. And he answered and said, "I go, sir:" and went not. 31 Whether of the twain did the will of his father?

They say:

The first.

Jesus saith unto them:

Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. ³² For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

ii. THE PARABLE OF "THE WICKED HUSBANDMEN."

Jesus Warns the Pharisees of the Penalty of
Rejecting the Messiah.

MARK 12: 1 And he began to speak unto them in parables:

A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. ² And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. ³ And they took him, and beat him, and sent him away empty. ⁴ And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. ⁵ And he sent another; and him they killed: and many others; beating some, and killing some. ⁶ He had yet one, a beloved son: he sent him last unto them, saying, "They will reverence my son." ⁷ But those husbandmen said among themselves, "This is the heir; come, let us kill him, and the inheritance shall be ours." ⁸ And they took him, and killed him, and cast him forth out of the vineyard. ⁹ What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. ¹⁰ Have ye not read even this scripture:

*The stone which the builders rejected,
The same was made the head of the corner:*

II *This was from the Lord,
And it is marvellous in our eyes? (Ps. 118: 22, 23.)*

*

¹² And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them; and they left him, and went away.

MATTHEW 21: 33 Hear another parable: There was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. ³⁴ And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. ³⁵ And the husbandmen took his servants, and beat one, and killed another, and stoned another. ³⁶ Again, he sent other servants more than the first: and they did unto them in like manner. ³⁷ But afterward he sent unto them his son, saying, "They will reverence my son," ³⁸ But the

husbandmen, when they saw the son, said among themselves, "This is the heir; come, let us kill him, and take his inheritance." 39 And they took him, and cast him forth out of the vineyard, and killed him. 40 When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?

41 They say unto him:

He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons.

42 Jesus saith unto them:

Did ye never read in the scriptures:

*The stone which the builders rejected,
The same was made the head of the corner:*

This was from the Lord,

And it is marvellous in our eyes? (Ps. 118: 22, 23.)

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. 44 And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

* * *

45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. 46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

LUKE 20: 9 And he began to speak unto the people this parable:

A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. 10 And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. 12 And he sent yet a third: and him also they wounded, and cast him forth. 13 And the lord of the vineyard said, "What shall I do? I will send my beloved son: it may be they will reverence him." 14 But when the husbandmen saw him, they reasoned one with another, saying, "This is the heir: let us kill him, that the inheritance may be ours." 15 And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? 16 He will come and destroy these husbandmen, and will give the vineyard unto others.

And when they heard it, they said:

God forbid.

17 But he looked upon them, and said:

What then is this that is written:

The stone which the builders rejected,

The same was made the head of the corner?

(Ps. 118: 22.)

18 Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

* * *

19 And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them.

iii. THE PARABLE OF "THE MARRIAGE FEAST."

Jesus Warns the Pharisees of their Real Standing in the Kingdom.

MATTHEW 22: 1 And Jesus answered and spake again in parables unto them, saying:

2 The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, 3 and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. 4 Again he sent forth other servants, saying: "Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast." 5 But they made light of it, and went their ways, one to his own farm, another to his merchandise: 6 and the rest laid hold on his servants, and entreated them shamefully, and killed them. 7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. 8 Then saith he to his servants, "The wedding is ready, but they that were bidden were not worthy. 9 Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast." 10 And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. 11 But when the king came in to behold the guests, he saw there a man that had not on a wedding-garment: 12 and he saith unto him, "Friend, how camest thou in hither not having a wedding-garment?" And he was speechless. 13 Then the king said to the servants, "Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. 14 For many are called, but few chosen."

§3. THE CONSPIRACY OF THE JEWS TO ENSNARE JESUS.

At the Conclusion of the Parables, Fearing to Seize Jesus the Jews Seek to Ensnare Him by Propounding Certain Questions.

i. THE TRIBUTE FOR THE ROMANS.

The Question of the Pharisees and Herodians: "Is it Lawful to Give Tribute to Cæsar?"

MARK 12: 13 And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. 14 And when they were come, they say unto him:

Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? 15 Shall we give, or shall we not give?

But he, knowing their hypocrisy, said unto them:

Why try ye me? bring me a denarius, that I may see it.

16 And they brought it. And he saith unto them:

Whose is this image and superscription?

And they said unto him:

Cæsar's.

17 And Jesus said unto them:

Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

And they marvelled greatly at him.

MATTHEW 22: 15 Then went the Pharisees, and took counsel how they might ensnare him in *his* talk. 16 And they send to him their disciples, with the Herodians, saying:

Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. 17 Tell us therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said:

Why try ye me, ye hypocrites? 19 Show me the tribute money.

And they brought unto him a denarius. 20 And he saith unto them:

Whose is this image and superscription?

21 They say unto him:

Cæsar's.

Then saith he unto them:

Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22 And when they heard it, they marvelled, and left him, and went their way.

LUKE 20: 20 And they watched him, and sent forth spies, who feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. 21 And they asked him, saying:

Master, we know that thou sayest and teachest rightly, and accepteth not the person of *any*, but of a truth teachest the way of God: 22 Is it lawful for us to give tribute unto Cæsar, or not?

23 But he perceived their craftiness, and said unto them:

24 Show me a denarius. Whose image and superscription hath it?

And they said:

Cæsar's.

25 And he said unto them:

Then render unto Cæsar the things that are Cæsar's,
and unto God the things that are God's.

26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

ii. THE DOCTRINE OF THE RESURRECTION.

The Question of the Sadducees: "Who's Wife shall She be in the Resurrection?"

MARK 12: 18 And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying:

19 Master, Moses wrote unto us:

If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. (Dt. 25: 5.)

20 There were seven brethren: and the first took a wife, and dying left no seed: 21 and the second took her, and died, leaving no seed behind him; and the third likewise: 22 and the seven left no seed. Last of all the woman also died. 23 In the resurrection whose wife shall she be of them? for the seven had her to wife.

24 Jesus said unto them:

Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. 26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying:

I am the God of Abraham, and the God of Isaac, and the God of Jacob? (Ex. 3: 6.)

27 He is not the God of the dead, but of the living: ye do greatly err.

MATTHEW 22: 23 On that day there came to him Sadducees, who say that there is no resurrection: and they asked him, 24 saying:

Master, Moses said:

If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. (Dt. 25: 5.)

25 Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; 26 in like manner the second also, and the third, unto the seventh. 27 And after them all the woman died. 28 In the resurrection therefore whose wife shall she be of the seven? for they all had her.

29 But Jesus answered and said unto them:

Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying:

32 *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* (Ex. 3:6.)

God is not *the* God of the dead, but of the living.

33 And when the multitudes heard it, they were astonished at his teaching.

LUKE 20: 27 And there came to him certain of the Sadducees, they who say that there is no resurrection; 28 and they asked him, saying:

Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died childless; 30 and the second; 31 and the third took her; and likewise the seven also left no children, and died. 32 Afterward the woman also died. 33 In the resurrection therefore whose wife of them shall she be? for the seven had her to wife.

34 And Jesus said unto them:

The sons of this world marry, and are given in marriage: 35 but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: 36 for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. 37 But that the dead are raised, even Moses shewed, in *the place concerning the Bush*, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living: for all live unto him.

39 And certain of the scribes answering said:

Master, thou hast well said.

40 For they durst not any more ask him any question.

iii. THE GREATEST COMMANDMENT OF THE LAW.

The Question of a Lawyer of the Pharisees: "Which is the Great Commandment in the Law?"

MARK 12: 28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him:

What commandment is the first of all?

29 Jesus answered:

The first is:

Hear, O Israel; The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God with all

*thy heart, and with all thy soul, and with all thy mind,
and with all thy strength. (Dt. 6: 4, 5.)*

31 The second is this:

Thou shalt love thy neighbour as thyself. (Lev.

19: 18.)

There is none other commandment greater than these.

32 And the scribe said unto him:

Of a truth, Master, thou hast well said that he is one
and there is none other but he: 33 and to love him with
all the heart, and with all the understanding, and with all
the strength, and to love his neighbour as himself, is much
more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto
him:

Thou art not far from the kingdom of God.

And no man after that durst ask him any questions.

MATTHEW 22: 34 But the Pharisees, when they heard that he
had put the Sadducees to silence, gathered themselves together.

35 And one of them, a lawyer, asked him a question, trying him,

36 Master, which is the great commandment in the law?

37 And he said unto him:

*Thou shalt love the Lord thy God with all thy
heart, and with all thy soul, and with all thy mind.*

(Dt. 6: 4, 5.)

38 This is the great and first commandment. 39 And a
second like unto it is this:

Thou shalt love thy neighbour as thyself. (Lev.

19: 18.)

40 On these two commandments hangeth the whole law,
and the prophets.

§4. THE QUESTION: "HOW IS CHRIST DAVID'S SON?"

Having Repulsed every Attack of the Jews, Jesus now Propounds an
Unanswerable Question to them.

MARK 12: 35 And Jesus answered and said, as he taught in the
temple:

How say the scribes that the Christ is the son of David?

36 David himself said in the Holy Spirit:

The Lord said unto my Lord,

Sit thou on my right hand,

*Till I make thine enemies the footstool of thy
feet. (Ps. 110: 1.)*

37 David himself calleth him Lord; and whence is he his
son?

And the common people heard him gladly.

MATTHEW 22: 41 Now while the Pharisees were gathered to-
gether, Jesus asked them a question, 42 saying:

What think ye of the Christ? whose son is he?

They say unto him:

The son of David.

43 He saith unto them:

How then doth David in the Spirit call him Lord, saying:

44 *The Lord said unto my Lord,*

Sit thou on my right hand,

Till I put thine enemies underneath thy feet?

(Ps. 110: 1.)

45 If David then calleth him Lord, how is he his son?

46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

LUKE 20: 41 And he said unto them:

How say they that the Christ is David's son? 42 For David himself saith in the book of Psalms:

The Lord said unto my Lord,

Sit thou on my right hand,

43 *Till I make thine enemies the footstool of thy feet.* (Ps. 110: 1.)

44 David therefore calleth him Lord, and how is he his son?

§5. THE GREAT INDICTMENT OF THE PHARISEES.

Jesus Pronounces before the Disciples and the Multitudes a Seven-Fold Condemnation upon the Pharisees.

MARK 12: 38 And in his teaching he said:

Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces, 39 and chief seats in the synagogues, and chief places at feasts: 40 they who devour widow's houses, and for a pretence make long prayers; these shall receive greater condemnation.

MATTHEW 23: 1 Then spake Jesus to the multitudes and to his disciples, 2 saying:

Prologue.

The scribes and the Pharisees sit on Moses' seat: 3 all things therefore whatsoever they bid you, *these* do and observe: but do not ye after their works; for they say, and do not. 4 Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. 5 But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of *their garments*, 6 and love the chief place at feasts, and the chief seats in the synagogues, 7 and the salutations in the marketplaces, and to be called of men, "Rabbi." 8 But be not ye called Rabbi: for one is your teacher, and all ye are brethren. 9 And call no man your father on the earth: for one is your Father, who is in heaven. 10 Neither be ye called masters: for one is your master, *even* the Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt

himself shall be humbled; and whosoever shall humble himself shall be exalted.

i.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

ii.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

iii.

16 Woe unto you, ye blind guides, that say, "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor." 17 Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold? 18 And, "Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor." 19 Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 He therefore that sweareth by the altar, sweareth by it, and by all things thereon. 21 And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

iv.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. 24 Ye blind guides, that strain out the gnat, and swallow the camel,

v.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. 26 Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

vi.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

vii.

29 Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the

tombs of the righteous, 30 and say, "If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets." 31 Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? 34 Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: 35 that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. 36 Verily I say unto you, All these things shall come upon this generation.

Epilogue.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say:

Blessed is he that cometh in the name of the Lord. (Ps. 118: 26.)

LUKE 20: 45 And in the hearing of all the people he said unto his disciples:

46 Beware of the scribes, who desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; 47 who devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.

III. THE WIDOW'S TWO MITES.

THE GOSPEL OF GIVING.

Observing the Offerings in the Temple Treasury Jesus Commends the Gift of a Poor Widow.

MARK 12: 41 And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. 42 And there came a poor widow, and she cast in two mites, which make a farthing. 43 And he called unto him his disciples, and said unto them:

Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury: 44 for they all did cast in of their superfluity; but she of her want did cast in all that she had, *even* all her living.

LUKE 21:1 And he looked up, and saw the rich men that were casting their gifts into the treasury. 2 And he saw a certain poor widow casting in thither two mites. 3 And he said:

Of a truth I say unto you, This poor widow cast in more than they all: 4 for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

IV. THE RELATION OF GENTILES AND JEWS TO JESUS.

§1. THE GENTILES SEEK JESUS.

Certain Greeks Ask Philip to Meet with Jesus and he and Andrew Present them to Him.

JOHN 12:20 Now there were certain Greeks among those that went up to worship at the feast: 21 these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying:

Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus. 23 And Jesus answereth them, saying:

The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. 25 He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour.

* * * *

27 Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. 28 Father, glorify thy name.

There came therefore a voice out of heaven, *saying*:

I have both glorified it, and will glorify it again.

29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said:

An angel hath spoken to him.

30 Jesus answered and said:

This voice hath not come for my sake, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto myself.

33 But this he said, signifying by what manner of death he should die.

* * * *

34 The multitude therefore answered him:

We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Jesus therefore said unto them:

Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth.

36 While ye have the light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and hid himself from them.

§2. THE JEWS REJECT JESUS.

The Day's Ministry Closes with the Jews' Rejection of Jesus according to Prophecy.

JOHN 12: 37 But though he had done so many signs before them, yet they believed not on him: 38 that the word of Isaiah the prophet might be fulfilled, which he spake:

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed? (Is. 53: 1.)

* * * *

39 For this cause they could not believe, for that Isaiah said again:

40 *He hath blinded their eyes, and he hardened their heart;*

Lest they should see with their eyes, and perceive with their heart,

And should turn,

And I should heal them. (Is. 6: 10.)

41 These things said Isaiah, because he saw his glory; and he spake of him. 42 Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess *it*, lest they should be put out of the synagogue: 43 for they loved the glory of men more than the glory of God.

* * * *

44 And Jesus cried and said:

He that believeth on me, believeth not on me, but on him that sent me. 45 And he that beholdeth me beholdeth him that sent me. 46 I am come a light into the world, that whosoever believeth on me may not abide in the darkness.

47 And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. 48 He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. 49 For I spake not from myself; but the Father who sent me, he hath given me a commandment, what I should say, and what I should speak. 50 And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak.

V. THE GREAT DISCOURSE ON LAST THINGS.*

§1. THE DESTRUCTION OF THE TEMPLE.

As they are Departing for Mt. Olivet Jesus Prophesies to the Apostles the Destruction of the Temple.

MARK 13: 1 And as he went forth out of the temple, one of his disciples saith unto him:

Master, behold, what manner of stones and what manner of buildings!

2 And Jesus said unto him:

Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

MATTHEW 24: 1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. 2 But he answered and said unto them:

See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

LUKE 21: 5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said:

6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

§2. THE DISCOURSE ON THE FALL OF JERUSALEM AND THE END OF THE WORLD: OLIVET, TUESDAY AFTERNOON,

APRIL 4, A. D. 30.

Upon their Arrival at Mt. Olivet, Peter, James, John and Andrew Ask Jesus to Explain His Remarks about the Temple, and He Delivers the Great Discourse on the Fall of Jerusalem, the End of the World, the Second Coming of the Son and the Last Judgment.

MARK 13: 3 And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately:

4 Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished?

*"It is important to bear in mind that no less than six distinct kinds of prediction are ascribed to our Lord during this week or in the period preceding. There is (1) the prediction of His own death and resurrection. There is (2) the prediction of the siege and destruction of Jerusalem. With this in the great passage (Mk. 13) is directly connected (3) the prediction of the end of the world and the last judgment. (4) The discourses in John clearly predict the coming of the Paraclete as the substitute for Christ Himself. (5) In another leading passage (Mark 9: 1) a phrase is used which may be explained, though it is not usually explained, of the remarkable spread of the Christian Church from the Day of Pentecost onwards. Lastly there is (6) the explanation which is frequently given of the "Coming of the Son of Man" as a so-called "historical coming," a coming not exhausted by a single occasion, but repeated in the great events of history." Sanday, *Outlines of the Life of Christ*, p. 152.

5 And Jesus began to say unto them

Take heed that no man lead you astray. 6 Many shall come in my name, saying, I am *he*; and shall lead many astray. 7 And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the end is not yet. 8 For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail. 9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. 10 And the gospel must first be preached unto all the nations. 11 And when they lead you *to judgment*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Spirit. 12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that are in Judæa flee unto the mountains: 15 and let him that is on the housetop not go down, nor enter in, to take anything out of his house: 16 and let him that is in the field not return back to take his cloke. 17 But woe unto them that are with child and to them that give suck in those days! 18 And pray ye that it be not in the winter. 19 For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. 20 And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. 21 And then if any man shall say unto you, Lo, here is the Christ; or, Lo, there; believe *it* not: 22 for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect. 23 But take ye heed: behold, I have told you all things beforehand.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, 25 and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. 26 And then shall they see the Son of man coming in clouds with great power and glory. 27 And then shall he send forth the

angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

*

28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 29 even so ye also, when ye see these things coming to pass, know ye that he is nigh, *even* at the doors. 30 Verily I say unto you, This generation shall not pass away, until all these things be accomplished. 31 Heaven and earth shall pass away; but my words shall not pass away. 32 But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

*

33 Take ye heed, watch and pray: for ye know not when the time is. 34 *It is as when* a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. 35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrow, or in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

MATTHEW 24:3 And as he sat on the mount of Olives, the disciples came unto him privately, saying:

Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them:

Prologue.

Take heed that no man lead you astray. 5 For many shall come in my name, saying, I am the Christ; and shall lead many astray. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to pass; but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. 8 But all these things are the beginning of travail. 9 Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. 10 And then shall many stumble, and shall deliver up one another, and shall hate one another. 11 And many false prophets shall arise, and shall lead many astray. 12 And because iniquity shall be multiplied, the love of the many shall wax cold. 13 But he that endureth to the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

i.

15 When therefore ye see the abomination of desolation, which was spoken of through Daniel the prophet,

standing in the holy place (let him that readeth understand), 16 then let them that are in Judæa flee unto the mountains: 17 let him that is on the housetop not go down to take out the things that are in his house: 18 and let him that is in the field not return back to take his cloke. 19 But woe unto them that are with child and to them that give suck in those days! 20 And pray ye that your flight be not in the winter, neither on a sabbath: 21 for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. 22 And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened.

ii.

23 Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe *it* not. 24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. 25 Behold, I have told you beforehand. 26 If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe *it* not. 27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. 28 Wheresoever the carcase is, there will the eagles be gathered together.

iii.

29 But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. 31 And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

iv.

32 Now from the fig tree learn her parable; when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; 33 even so ye also, when ye see all these things, know ye that he is nigh, *even* at the doors. 34 Verily I say unto you, This generation shall not pass away, till all these things be accomplished. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

v.

37 And as *were* the days of Noah, so shall be the coming of the Son of man. 38 For as in those days which were before the flood they were eating and drinking,

marrying and giving in marriage, until the day that Noah entered into the ark, 39 and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. 40 Then shall two men be in the field; one is taken, and one is left: 41 two women *shall be grinding at the mill*; one is taken, and one is left. 42 Watch therefore: for ye know not on what day your Lord cometh. 43 But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. 44 Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. 45 Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, that he will set him over all that he hath. 48 But if that evil servant shall say in his heart, My lord tarrieth; 49 and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; 50 the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, 51 and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

vi.

1 Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. 2 And five of them were foolish, and five were wise. 3 For the foolish, when they took their lamps, took no oil with them: 4 but the wise took oil in their vessels with their lamps. 5 Now while the bridegroom tarried, they all slumbered and slept. 6 But at midnight there is a cry, "Behold, the bridegroom! Come ye forth to meet him." 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, "Give us of your oil; for our lamps are going out." 9 But the wise answered, saying, "Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves." 10 And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. 11 Afterward come also the other virgins, saying, "Lord, Lord, open to us." 12 But he answered and said, "Verily I say unto you, I know you not." 13 Watch therefore, for ye know not the day nor the hour.

vii.

14 For *it is as when* a man, going into another country, called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. 16 Straightway he that

*Matthew 25: 14-30—Compare the parable of "the pounds," Luke 19: 11-28, p. 202.

received the five talents went and traded with them, and made other five talents. 17 In like manner he also that *received* the two gained other two. 18 But he that received the one went away and digged in the earth, and hid his lord's money. 19 Now after a long time the lord of those servants cometh, and maketh a reckoning with them. 20 And he that received the five talents came and brought other five talents, saying, "Lord, thou deliveredst unto me five talents: lo, I have gained other five talents." 21 His lord said unto him, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord." 22 And he also that *received* the two talents came and said, "Lord, thou deliveredst unto me two talents: lo, I have gained other two talents." 23 His lord said unto him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord." 24 And he also that had received the one talent came and said, "Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: 25 and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own." 26 But his lord answered and said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; 27 thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. 28 Take ye away therefore the talent from him, and give it unto him that hath the ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. 30 And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth."

Epilogue.

31 But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: 32 and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: 33 and he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." 37 Then shall the righteous answer him, saying, "Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee

sick, or in prison, and came unto thee?" 40 And the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me." 41 Then shall he say also unto them on the left hand, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." 44 Then shall they also answer, saying, "Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" 45 Then shall he answer them, saying, "Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me." 46 And these shall go away into eternal punishment: but the righteous into eternal life.

LUKE 21: 7 And they asked him, saying:

Master, when therefore shall these things be? and what shall be the sign when these things are about to come to pass?

8 And he said:

Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them. 9 And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately.

* * *

10 Then said he unto them:

Nation shall rise against nation, and kingdom against kingdom: 11 and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. 12 But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. 13 It shall turn unto you for a testimony. 14 Settle it therefore in your hearts, not to meditate beforehand how to answer: 15 for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. 16 But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and *some* of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 And not a hair of your head shall perish. 19 In your patience ye shall win your souls.

* * *

20 But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. 21 Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. 22 For these are days of vengeance, that all things which are

written may be fulfilled. 23 Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. 24 And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

* * *

25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 26 men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

* * *

29 And he spake to them a parable:

Behold the fig tree, and all the trees: 30 when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. 31 Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. 32 Verily I say unto you, This generation shall not pass away, till all things be accomplished. 33 Heaven and earth shall pass away: but my words shall not pass away.

* * *

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: 35 for so shall it come upon all them that dwell on the face of all the earth. 36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

WEDNESDAY, APRIL 5: A DAY OF RETIREMENT.

THE CONSPIRACY OF JUDAS WITH THE CHIEF PRIESTS.

§1. THE RETIREMENT OF JESUS AT BETHANY.

Jesus Spends a Day in Retirement at Bethany, Awaiting the Passover.

MARK 14: 1 Now after two days was *the feast of the passover* and the unleavened bread.

MATTHEW 26: 1 And it came to pass, when Jesus had finished all these words, he said unto his disciples:

2 Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified.

LUKE 22: 1 Now the feast of unleavened bread drew nigh, which is called the Passover.

§2. THE PLOT TO SECRETLY SLAY JESUS.

The Sanhedrin Plot to Secretly Find Jesus and Slay Him.

MARK 14: 1b And the chief priests and the scribes sought how they might take him with subtilty, and kill him: 2 for they said:

Not during the feast, lest haply there shall be a tumult of the people.

MATTHEW 26: 3 Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; 4 and they took counsel together that they might take Jesus by subtilty, and kill him. 5 But they said:

Not during the feast, lest a tumult arise among the people.

LUKE 22: 2 And the chief priests and the scribes sought how they might put him to death; for they feared the people.

§3. THE AGREEMENT OF JUDAS ISCARIOT.

Judas Goes Secretly to the Authorities and Agrees for Thirty Pieces of Silver to Reveal Jesus to them, Giving them the Token of a Kiss.

MARK 14: 10 And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. 11 And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them. 44 Now he had given them a token, saying:

Whomsoever I shall kiss, that is he; take him and lead him away safely.

MATTHEW 26: 14 Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, 15 and said:

What are ye willing to give me, and I will deliver him unto you?

And they weighed unto him thirty pieces of silver. 16 And from that time he sought opportunity to deliver him unto them. 48 Now he gave them a sign, saying:

Whomsoever I shall kiss, that is he; take him.

LUKE 22: 3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve. 4 And he went away, and communed with the chief priests and captains, how he might deliver him unto them. 5 And they were glad, and covenanted to give him money. 6 And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

§4. THE FINAL ANOINTING OF JESUS AT BETHANY.*

While in Retirement at Bethany Jesus is Anointed by a Woman Pouring Precious Ointment over His Head.

MARK 14: 3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster

cruse of ointment of pure nard very costly; *and* she brake the cruse, and poured it over his head. 4 But there were some that had indignation among themselves, *saying*:

To what purpose hath this waste of the ointment been made? 5 For this ointment might have been sold for above three hundred shillings, and given to the poor.

And they murmured against her. 6 But Jesus said:

Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. 8 She hath done what she could: she hath anointed my body beforehand for the burying. 9 And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

MATTHEW 26: 6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. 8 But when the disciples saw it, they had indignation, *saying*:

To what purpose is this waste? 9 For this *ointment* might have been sold for much, and given to the poor.

10 But Jesus perceiving it said unto them:

Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she poured this ointment upon my body, she did it to prepare me for burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

b. The Last Ministry to the Apostles.

THURSDAY, APRIL 6: THE LAST DAY WITH THE TWELVE.

I. THE INSTITUTION OF THE LORD'S SUPPER.

§1. THE OBSERVANCE OF THE PASSOVER: THE UPPER ROOM, JERUSALEM.

i. THE PREPARATION FOR THE PASSOVER.

Jesus Sends Peter and John from the Mount of Olives into the City to Prepare for the Passover.

MARK 14: 12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him:

*Mark 14: 3-9; Matthew 26: 6-13.—Compare John 12: 3-8, page 203.

Where wilt thou that we go and make ready that thou mayest eat the passover?

13 And he sendeth two of his disciples, and saith unto them:

Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; 14 and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples? 15 And he will himself show you a large upper room furnished *and* ready: and there make ready for us.

16 And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

MATTHEW 26: 17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying:

Where wilt thou that we make ready for thee to eat the passover?

18 And he said:

Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples.

19 And the disciples did as Jesus appointed them; and they made ready the passover.

LUKE 22: 7 And the day of unleavened bread came, on which the passover must be sacrificed. 8 And he sent Peter and John, saying:

Go and make ready for us the passover, that we may eat.

9 And they said unto him:

Where wilt thou that we make ready?

10 And he said unto them:

Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? 12 And he will show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

ii. THE ARRIVAL OF JESUS WITH THE TWELVE.

Jesus Arrives at the Upper Room to Celebrate the Passover.

MARK 14: 17 And when it was evening he cometh with the twelve.

MATTHEW 26: 20 Now when even was come, he was sitting at meat with the twelve disciples.

LUKE 22: 14 And when the hour was come, he sat down, and the apostles with him.

iii. THE QUESTION, "WHO IS GREATEST?"

The Question Arises among the Apostles, Who is Accounted to be Greatest, and Jesus Addresses them on Humility.

LUKE 22: 24 And there arose also a contention among them, which of them is accounted to be greatest. 25 And he said unto them:

The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

26 But ye *shall not be* so; but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. 27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. 28 But ye are they who have continued with me in my trials; 29 and I appoint unto you a kingdom, even as my Father appointed unto me, 30 that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

iv. THE WASHING OF THE APOSTLES' FEET.

To Exemplify His Teaching as to Who is Greatest, Jesus Washes the Apostles' Feet.

JOHN 13: 1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own who were in the world, he loved them unto the end. 2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, 3 Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, 4 riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. 5 Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 So he cometh to Simon Peter. He saith unto him:

Lord, dost thou wash my feet?

7 Jesus answered and said unto him:

What I do thou knowest not now; but thou shalt understand hereafter.

8 Peter saith unto him:

Thou shalt never wash my feet.

Jesus answered him:

If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him:

Lord, not my feet only, but also my hands and my head.

10 Jesus saith to him:

He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11 For he knew him that should betray him; therefore said he, "Ye are not all clean."

* * * *

v. THE COMMENDATION OF HIS EXAMPLE.

Jesus Admonishes the Apostles that they Should Wash One Another's Feet.

JOHN 13: 12 So when he had washed their feet, and taken his garments, and sat down again, he said unto them:

Know ye what I have done to you? 13 Ye call me, "Master," and, "Lord:" and ye say well; for so I am. 14 If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. 15 For I have given you an example, that ye also should do as I have done to you. 16 Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. 17 If ye know these things, blessed are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled,

He that eateth my bread lifted up his heel against me. (Ps. 41: 9.)

19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

vi. THE PASSOVER CELEBRATION.*

Jesus Resumes His Place at the Table and Observes the Passover.

LUKE 22: 15 And he said unto them:

With desire I have desired to eat this passover with you before I suffer: 16 for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God.

*The following is the order of the Passover feast:

1. The prayer of the master and the first cup.
2. The bitter herbs and the prayer of thanksgiving.
3. The unleavened bread and the broth, the lamb and the flesh of the freewill offering.
4. The bitter herbs dipped in the broth eaten by all.
5. The second cup of wine and the recital of the Passover story.
6. The singing of the "Hallel" (Pss. 113, 114), a prayer of thanksgiving, and the drinking of the second cup.
7. Then the master washes his hands, breaks the unleavened bread, and blesses the Giver of all bread; wraps a piece of the bread in bitter herbs, dipped in the broth (made of dates and fruit of a red color), and eats it with a prayer of thanksgiving; then some of the freewill offering; then with a prayer some of the lamb.
8. All finish the lamb save a small piece, which the master eats, and then washes his hands. The third cup is drunk, and the second part of the "Hallel" (Pss. 115-118) is sung. Then sometimes additional cups and Pss. 120-137 sung and the company disperses with a benediction. Hall, *The Messages of Jesus, The Synoptic Gospels*, p. 203.

17 And he received a cup, and when he had given thanks, he said:
Take this, and divide it among yourselves: 18 for I say
unto you, I shall not drink from henceforth of the fruit of
the vine, until the kingdom of God shall come.

vii. THE EXPOSURE OF JUDAS ISCARIOT.

a. Jesus Informs the Apostles that One of them will Betray Him.

MARK 14: 18 And as they sat and were eating, Jesus said:
Verily, I say unto you, One of you shall betray me,
even he that eateth with me.

MATTHEW 26: 21 And as they were eating, he said:
Verily I say unto you, that one of you shall betray me.

LUKE 22: 21 But behold, the hand of him that betray-
eth me is with me on the table. 22 For the Son of man
indeed goeth, as it hath been determined: but woe unto that
man through whom he is betrayed!

JOHN 13: 21 When Jesus had thus said, he was troubled in the
spirit, and testified, and said:

Verily, verily, I say unto you, that one of you shall
betray me.

b. They Question Among Themselves who is to Betray Him.

MARK 14: 19 They began to be sorrowful, and to say unto him one
by one:

Is it I?

MATTHEW 26: 22 And they were exceeding sorrowful, and began
to say unto him every one:

Is it I, Lord?

LUKE 22: 23 And they began to question among themselves,
which of them it was that should do this thing.

JOHN 13: 22 The disciples looked one on another, doubting of
whom he spake.

c. Jesus Informs them who is to Betray Him.

MARK 14: 20 And he said unto them:

*It is one of the twelve, he that dippeth with me in the
dish. 21 For the Son of man goeth, even as it is written of
him: but woe unto that man through whom the Son of man
is betrayed! good were it for that man if he had not been
born.*

MATTHEW 26: 23 And he answered and said:

He that dipped his hand with me in the dish, the same
shall betray me. 24 The Son of man goeth, even as it is

written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

d. Jesus Informs John, who Asks Him at the Suggestion of Peter.

JOHN 13: 23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoneth to him, and saith unto him:

Tell *us* who it is of whom he speaketh.

25 He leaning back, as he was, on Jesus' breast saith unto him:

Lord, who is it?

26 Jesus therefore answereth:

He it is, for whom I shall dip the sop, and give it him.

e. Jesus Bids Judas Do at Once What he has Plotted and Judas Leaves the Room.

JOHN 13: 26*b* So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot.

MATTHEW 26: 25 And Judas, who betrayed him, answered and said:

Is it I, Rabbi?

He saith unto him:

Thou hast said.

JOHN 13: 27 And after the sop, then entered Satan into him. Jesus therefore saith unto him:

That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him. 29 For some thought, because Judas had the bag, that Jesus said unto him: "Buy what things we have need of for the feast;" or, that he should give something to the poor. 30 He then having received the sop went out straightway: and it was night.

viii. THE GLORY OF THE SON OF GOD.

Jesus Announces the Crisis and Admonishes the Apostles.

JOHN 13: 31 When therefore he was gone out, Jesus saith:

Now is the Son of man glorified, and God is glorified in him; 32 and God shall glorify him in himself, and straightway shall he glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, "Whither I go, ye cannot come;" so now I say unto you. 34 A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another.

§2. THE INSTITUTION OF THE LORD'S SUPPER.*

Jesus Institutes the Lord's Supper with the Eleven Apostles in the Upper Room.

I. CORINTHIANS 11: 23 For I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; 24 and when he had given thanks, he brake it, and said:

This is my body, which is for you: this do in remembrance of me.

25 In like manner also the cup, after supper, saying:

This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me.

26 For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

MARK 14: 22 And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said:

Take ye: this is my body.

23 And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. 24 And he said unto them:

This is my blood of the covenant, which is shed for many.

25 Verily I say unto you, I shall no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

MATTHEW 26: 26 And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said:

Take, eat; this is my body.

27 And he took a cup, and gave thanks, and gave to them, saying:

Drink ye all of it; 28 for this is my blood of the covenant, which is shed for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

LUKE 22: 19 And he took bread, and when he had given thanks, he brake it, and gave to them, saying:

This is my body which is given for you: this do in remembrance of me.

20 And the cup in like manner after supper, saying:

This cup is the new covenant in my blood, *even* that which is poured out for you.

*For the modern mind the meaning of the Lord's Supper, as presented in the New Testament, may be found:—

(1) in the commemorative aspect of it, bringing to mind the redemptive death of Christ;

(2) in the expression of communion with God under the new covenant;

(3) in the communion of the disciples with one another;

(4) in the promotion of the spirit of gratitude (Eucharist) for redemption; and,

(5) in the realization of the anticipation of the completed redemption in the future ("till he come") *The Standard Bible Dictionary*, p. 490.

II. THE LAST DISCOURSES OF JESUS.

THE FATHER, THE SON, AND THE HOLY SPIRIT.

§1. THE DISCOURSE IN THE UPPER ROOM.

i. THE CHRIST AND THE FATHER.

The Purpose of Jesus' Departure and the Way to, and Knowledge of the Father.

JOHN 14: 1 Let not your heart be troubled: believe in God, believe also in me. 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also. 4 And whither I go, ye know the way.

* * * *

5 Thomas said unto him:

Lord, we know not whither thou goest; how know we the way?

6 Jesus said unto him:

I am the way, and the truth, and the life: no one cometh unto the Father, but by me. 7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.

* * * *

8 Philip saith unto him:

Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him:

Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, "Show us the Father?" 10 Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

* * * *

ii. THE CHRIST AND THE DISCIPLES.

The Work of the Disciples, the Coming of the Comforter, and the Second Coming of Christ.

12 Verily, verily, I say unto you, He that believeth on me the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask me anything in my name, that will I do.

15 If ye love me, ye will keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, 17 *even* the Spirit of truth; whom the world cannot receive for it be-

holdeth him not, neither knoweth him: ye know him: for he abideth with you, and shall be in you.

18 I will not leave you desolate: I come unto you. 19 Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. 20 In that day ye shall know that I am in my Father, and ye in me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.

* * * *

iii. THE CHRIST AND THE HOLY SPIRIT.

The Condition of Revelation, the Mission of the Holy Spirit,
and the Completion of Jesus' Work upon
His Return.

22 Judas (not Iscariot) saith unto him:

Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him:

If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. 24 He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

25 These things have I spoken unto you, while yet abiding with you. 26 But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. 27 Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

28 Ye heard how I said to you, "I go away, and I come unto you." If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. 29 And now I have told you before it come to pass, that, when it is come to pass, ye may believe. 30 I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; 31 but that the world may know that I love the Father, and as the Father gave me commandment even so I do.

Arise, let us go hence.

§2. THE SINGING OF THE PASSOVER HYMN.

Jesus and the Eleven Apostles Sing the Passover Hymn before Departing
from the Upper Room.

PSALMS cxiii, cxiv, cxv, cxvi, cxvii, cxviii.

§3. THE DEPARTURE FROM THE UPPER ROOM.

Jesus and the Eleven Apostles Depart from the Upper Room for the
Mount of Olives.

MARK 14: 26 And when they had sung a hymn, they went out * *

MATTHEW 26: 30 And when they had sung a hymn, they went out * * *

LUKE 22: 39 And he came out * * *; and the disciples also followed him.

JOHN 18: 1 When Jesus had spoken these words, he went forth with his disciples * * *.

§4. THE DISCOURSE ON THE WAY TO MT. OLIVET.

i. THE LIVING UNION WITH CHRIST.

The Fact, the Conditions and the Blessings of Union with Christ.

The Parable of "the Vine."

JOHN 15: 1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit, he taketh it away: and every *branch* that beareth fruit, he cleanseeth it, that it may bear more fruit.

3 Already ye are clean because of the word which I have spoken unto you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch and is withered; and they gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. 8 Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. 9 Even as the Father hath loved me, I also have loved you: abide ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

* * * *

ii. THE ISSUES : THE DISCIPLES AND CHRIST.

The Joy of Sacrifice, the Union of Love, and the Call to Discipleship.

11 These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full. 12 This is my commandment, that ye love one another, even as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do the things which I command you. 15 No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you.

16 Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

* * * *

iii. THE DISCIPLES AND THE WORLD.

The Hatred of the World, and the Suffering of the Disciples.

17 These things I command you, that ye may love one another. 18 If the world hateth you, ye know that it hath hated me before *it hated* you. 19 If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. 20 Remember the word that I said unto you, "A servant is not greater than his lord." If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. 21 But all things these will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. 23 He that hateth me hateth my Father also. 24 If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. 25 But *this cometh to pass*, that the word may be fulfilled that is written in their law:

They hated me without a cause. (Ps. 69: 4.)

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, that proceedeth from the Father, he shall bear witness of me: 27 and ye also bear witness, because ye have been with me from the beginning.

* * * *

iv. THE WORLD AND THE HOLY SPIRIT.

The Issues of Hatred, the Necessity of Separation, and the Conviction of the World.

16: 1 These things have I spoken unto you, that ye should not be made to stumble. 2 They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. 3 And these things will they do, because they have not known the Father, nor me. 4 But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you.

5 But now I go unto him that sent me; and none of you asketh me, Whither goest thou? 6 But because I have spoken these things unto you, sorrow hath filled your heart. 7 Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.

8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more: 11 of judgment because the Prince of this world hath been judged.

* * * *

v. THE HOLY SPIRIT AND THE DISCIPLES.

The Completion of the Work, and the Glory of Christ.

12 I have yet many things to say unto you, but ye cannot bear them now. 13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare unto you the things that are to come.

14 He shall glorify me: for he shall take of mine, and shall declare *it* unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare *it* unto you.

* * * *

vi. THE SORROW BECOME JOY.

The New Relation, the Joy of Sorrow, and the Fulness of Joy.

16 A little while, and ye behold me no more: and again a little while, and ye shall see me.

17 *Some* of his disciples therefore said one to another:

What is this that he saith unto us, "A little while, and ye behold me not; and again a little while, and ye shall see me:" and, "Because I go to the Father?"

18 They said therefore:

What is this that he saith, "A little while?" We know not what he saith.

19 Jesus perceived that they were desirous to ask him, and he said unto them:

Do ye inquire among yourselves concerning this; that I said, "A little while, and ye behold me not, and again a little while, and ye shall see me?" 20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. 22 And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. 24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

* * * *

vii. THE ULTIMATE VICTORY.

The Summary, the Confession of Faith, the Warning and Assurance.

25 These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. 26

In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; 27 for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. 28 I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father.

29 His disciples say:

Lo, now speakest thou plainly, and speakest no dark saying. 30 Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them:

Do ye now believe? 32 Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. 33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

§5. THE HIGH-PRIESTLY PRAYER OF JESUS.

i. THE SON AND THE FATHER.

The Glory of the Father and the Son through the Aim, the Method, and the Accomplishment of the Son.

JOHN 17: 1 These things spake Jesus; and lifting up his eyes to heaven, he said:

Father, the hour is come; glorify thy Son, that the Son may glorify thee: 2 even as thou gavest him authority over all flesh, that whatsoever thou hast given him, to them he should give eternal life. 3 And this is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ. 4 I glorified thee on the earth, having accomplished the work which thou hast given me to do. 5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

* * * *

ii. THE SON AND HIS IMMEDIATE DISCIPLES.

The Accepted Revelation of the Son, the Care of the Disciples, the Strength for the Conflict, and the Victory of Grace.

6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. 7 Now they know that all things whatsoever thou hast given me are from thee: 8 for the words which thou gavest me I have given unto them; and they received *them*, and knew of a truth that I came forth from thee, and they believed that thou didst send me.

9 I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: 10 and all things that are mine are thine, and thine are mine: and I am

glorified in them. 11 And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*.

12 While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. 13 But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves.

14 I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil *one*.

16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth: thy word is truth. 18 As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth

* * * *

iii. THE SON AND THE CHURCH OF THE AGES.

**The Conviction of the World by the Unity and Glory of Believers,
and the Progress of Revelation by the Contemplation of
the Glory of the Son, and by the Knowledge
of the Father's Name.**

20 Neither for these only do I pray, but for them also that believe on me through their word: 21 that they may all be one: even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

22 And the glory which thou hast given me I have given unto them; that they may be one, even as we *are* one; 23 I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

24 Father, that which thou hast given me, I desire that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; 26 and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

§6. THE DESERTION OF THE APOSTLES FORETOLD.

**Jesus Tells the Eleven that they will Desert Him and that
Peter will Deny Him Thrice.**

MARK 14: 27 And Jesus saith unto them:

All ye shall be offended: for it is written:

*I will smite the shepherd, and the sheep shall be
scattered abroad. (Zech. 13: 7.)*

28 Howbeit, after I am raised up, I will go before you into Galilee.

29 But Peter said unto him:

Although all shall be offended, yet will not I.

30 And Jesus saith unto him:

Verily I say unto thee, that thou to-day, *even* this night, before the cock crow twice, shalt deny me thrice.

31 But he spake exceeding vehemently:

If I must die with thee, I will not deny thee.

And in like manner also said they all.

MATTHEW 26: 31 Then saith Jesus unto them:

All ye shall be offended in me this night: for it is written,

I will smite the shepherd, and the sheep of the flock shall be scattered abroad. (Zech. 13: 7.)

32 But after I am raised up, I will go before you into Galilee.

33 But Peter answered and said unto him:

If all shall be offended in thee, I will never be offended.

34 Jesus said unto him:

Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.

35 Peter saith unto him:

Even if I must die with thee, yet will I not deny thee.

Likewise also said all the disciples.

LUKE 22: 31 Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: 32 but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy brethren.

33 And he said unto him:

Lord, with thee I am ready to go both to prison and to death.

34 And he said:

I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

JOHN 13: 36 Simon Peter saith unto him:

Lord, whither goest thou?

Jesus answered:

Whither I go, thou canst not follow me now; but thou shalt follow afterwards.

37 Peter saith unto him:

Lord, why cannot I follow thee even now? I will lay down my life for thee.

38 Jesus answereth:

Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

§7. THE INSTRUCTION FOR THEIR JOURNEYS.

Jesus Informs His Apostles Concerning their Journeys as Missionaries.

LUKE 22: 35 And he said unto them:

When I sent you forth without purse, and wallet, and shoes, lacked ye anything?

And they said:

Nothing.

36 And he said unto them:

But now, he that hath a purse, let him take it, and likewise a wallet: and he that hath none, let him sell his cloke, and buy a sword. 37 For I say unto you, that this which is written must be fulfilled in me:

And he was reckoned with transgressors: (Is.

53: 12)

for that which concerneth me hath fulfilment.

38 And they said:

Lord, behold, here are two swords.

And he said unto them:

It is enough.

J.
THE PASSION OF JESUS.

April 7, A. D. 30.

The Agony in the Garden; the coming of Judas with the officers, and the Arrest, Trial and Condemnation by His own people; from the Jewish Temple to the Prætorium of Imperial Rome, before Pilate, the representative of the Emperor Tiberias; from the Prætorium across the Tyropæan Valley to the ancient palace of the Maccabees before Herod the Tetrarch of Galilee; back again to Pilate in the Prætorium; the Crucifixion—from the Prætorium “via doloroso” to Calvary and the Cross, the instrument of the World’s Redemption—this is the Passion of Jesus.

*See FOUARD,
The Christ the Son of God.*

J. THE PASSION OF JESUS CHRIST.

FRIDAY, APRIL 7: THE DAY OF DEATH.

*The Gospel of the Atonement.**

I. THE PROLOGUE.

THE GREAT LOVE OF GOD FOR THE WORLD.

The Evangelist States the Death of Jesus and the Doctrine of the Atonement.

JOHN 3: 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 that whosoever believeth may in him have eternal life. 16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. 17 For God sent not the Son into the world to judge the world; but that the world should be saved through him.

II. THE ARREST ON THE MOUNT OF OLIVES.

§1. THE RETIREMENT TO THE GARDEN OF GETHSEMANE.

About Midnight Jesus Retires with the Apostles to the Garden of Gethsemane.

MARK 14: 26 And * * * they went out into the Mount of Olives. * * * 32 And they come unto a place which was named Gethsemane.

MATTHEW 26: 30 And * * * they went out into the Mount of Olives. * * * 36 Then cometh Jesus with them unto a place called Gethsemane.

LUKE 22: 39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.

JOHN 18: 1 When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into which he entered, himself and his disciples.

§2. THE AGONY IN THE GARDEN.

Jesus Takes Peter, James and John apart and in Great Agony Prays the Father to Save Him, and then Resigns Himself to the Father's Will.

MARK 14: 32b And he saith unto his disciples:
Sit ye here, while I pray.

*"The Atonement is the reconciling work of Jesus Christ the Son of God, in gracious fulfilment of the loving purpose of His Father; whereby, through the sacrifice of Himself upon the Cross once for all, on behalf and instead of sinful men, satisfaction was made for the sins of the world and communion between God and man restored." *Dictionary of Christ and the Gospels*, I, 132.

33 And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. 34 And he saith unto them:

My soul is exceeding sorrowful even unto death: abide ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. 36 And he said:

Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter: Simon, sleepest thou? couldest thou not watch one hour?

38 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

39 And again he went away, and prayed, saying the same words.

40 And again he came, and found them sleeping, for their eyes were very heavy; and they knew not what to answer him. 41 And he cometh the third time, and saith unto them:

Sleep on now, and take your rest.

MATTHEW 26: 36b And he saith unto his disciples:

Sit ye here, while I go yonder and pray.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. 38 Then saith he unto them:

My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

39 And he went forward a little, and fell on his face, and prayed, saying:

O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter:

What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 Again a second time he went away, and prayed, saying:

O my Father, if this cannot pass away, except I drink it, thy will be done.

43 And he came again and found them sleeping, for their eyes were heavy. 44 And he left them again, and went away, and prayed a third time, saying again the same words. 45 Then cometh he to the disciples, and saith unto them:

Sleep on now, and take your rest.

LUKE 22: 40 And when he was at the place, he said unto them:

Pray that ye enter not into temptation.

41 And he was parted from them about a stone's cast; and he kneeled down and prayed, 42 saying:

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared unto him an angel from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. 45 And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, 46 and said unto them:

Why sleep ye? rise and pray, that ye enter not into temptation.

§3. THE BETRAYAL AND ARREST OF JESUS.

Jesus is Found in the Garden by Judas and the Officers of the Sanhedrin, and is Betrayed and Arrested.

MARK 14:41^b It is enough: the hour is come; behold the Son of man is betrayed into the hands of sinners. 42 Arise, let us be going: behold, he that betrayeth me is at hand.

43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. 44 Now he that betrayed him had given them a token, saying "Whomsoever I shall kiss, that is he, take him, and lead him safely away." 45 And when he was come, straightway he came to him, and saith:

Rabbi;

and kissed him.

MATTHEW 26:45^b Behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. 46 Arise, let us be going: behold, he is at hand that betrayeth me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, "Whomsoever I shall kiss, that is he: take him." 49 And straightway he came to Jesus, and said:

Hail, Rabbi;

and kissed him. 50 And Jesus said unto him:

Friend, do that for which thou art come.

LUKE 22: 47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. 48 But Jesus said unto him:

Judas, betrayest thou the Son of man with a kiss?

JOHN 18: 2 Now Judas also, who betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. 3 Judas then,

having received the band of *soldiers*, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

§4. THE RESISTANCE OF SIMON PETER.

Peter Assaults the Servant of Caiaphas and is Rebuked by Jesus.

MARK 14: 47 But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear.

MATTHEW 26: 51 And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. 52 Then saith Jesus unto him:

Put up again thy sword into its place: for all they that take the sword shall perish with the sword. 53 Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? 54 How then should the scriptures be fulfilled, that thus it must be?

LUKE 22: 49 And when they that were about him saw what would follow, they said:

Lord, shall we smite with the sword?

50 And a certain one of them smote the servant of the high priest, and struck off his right ear. 51 But Jesus answered and said:

Suffer ye thus far.

And he touched his ear, and healed him.

JOHN 18: 10 Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. 11 Jesus therefore said unto Peter:

Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

§5. THE ESCAPE OF THE APOSTLES.

At the Request of Jesus the Apostles are Permitted to Escape.

JOHN 18: 4 Jesus therefore, knowing all the things that were coming upon him, went forth and saith unto them:

Whom seek ye?

5 They answered him:

Jesus of Nazareth.

Jesus saith unto them:

I am *he*.

And Judas also, who betrayed him, was standing with them. 6 When therefore he said unto them, "I am *he*," they went backward, and fell to the ground. 7 Again therefore he asked them:

Whom seek ye?

And they said:

Jesus of Nazareth.

8 Jesus answered:

I told you that I am *he*: if therefore ye seek me, let these go their way:

9 that the word might be fulfilled which he spake, "Of those whom thou hast given me I lost not one."

MARK 14: 48 And Jesus answered and said unto them:

Are ye come out, as against a robber, with swords and staves to seize me? 49 I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled.

50 And they all left him, and fled.

MATTHEW 26: 55 In that hour said Jesus to the multitudes:

Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. 56 But all this is come to pass, that the scriptures of the prophets might be fulfilled.

Then all the disciples left him, and fled.

LUKE 22: 52 And Jesus said unto the chief priests, and captains of the temple, and elders who were come against him:

Are ye come out, as against a robber, with swords and staves? 53 When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness.

§6. THE SEIZURE OF JESUS.

The Chief Captain Seizes and Binds Jesus and Leads Him into the City.

MARK 14: 46 And they laid hands on him, and took him.

MATTHEW 26: 50b Then they came and laid hands on Jesus, and took him.

LUKE 22: 54 And they seized him, and led him away.

JOHN 18: 12 So the band and the chief captain and the officers of the Jews, seized Jesus and bound him.

§7. THE ESCAPE OF A YOUNG MAN.

Mark Relates the Escape of a Young Man who has been Identified by some Scholars with Mark Himself.

MARK 14: 51 And a certain young man followed with him, having a linen cloth cast about him, over *his* naked *body*: and they laid hold on him: 52 but he left the linen cloth, and fled naked.

III. THE TRIAL AND CONDEMNATION OF JESUS.

A. THE JEWISH TRIAL OF JESUS.

§1. THE TRIAL OF JESUS BEFORE ANNAS.

Jesus is Given a Hearing before Annas, the Ex-High Priest, and Transferred by him to the Court of Caiaphas, the Present High Priest and President of the Sanhedrin.

JOHN 18: 12 So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, 13 and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. 14 Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people. * * * 19 The high priest therefore asked Jesus of his disciples, and of his teaching. 20 Jesus answered him:

I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. 21 Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said.

22 And when he had said this, one of the officers standing by struck Jesus with his hand, saying:

Answerest thou the high priest so?

23 Jesus answered him:

If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

§2. THE TRIAL BEFORE THE SANHEDRIN.

i. THE TRANSFER FROM ANNAS.

Jesus is Transferred to the Court of Caiaphas for Trial by the Sanhedrin.

MARK 14: 53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.

MATTHEW 26: 57 And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together.

LUKE 22: 54 And they * * brought him into the high priest's house.

JOHN 18: 24 Annas therefore sent him bound unto Caiaphas the high priest.

ii. THE PRESENCE OF PETER AND JOHN.

Peter and John Follow the Officers with Jesus to the Court of the High Priest.

MARK 14: 54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire.

MATTHEW 26: 58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

LUKE 22: 54^b But Peter followed afar off.

JOHN 18: 15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; 16 but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

iii. THE FALSE CHARGE OF SEDITION.

The Court is Unable to Convict Jesus of Sedition because of the Disagreement of Witnesses.

MARK 14: 55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. 56 For many bare false witness against him, and their witness agreed not together. 57 And there stood up certain, and bare false witness against him, saying:

58 We heard him say, "I will destroy this temple that is made with hands, and in three days I will build another made without hands."

59 And not even so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying:

Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing.

MATTHEW 26: 59 Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; 60 and they found it not, though many false witnesses came. But afterward came two, 61 and said:

This man said, "I am able to destroy the temple of God, and to build it in three days."

62 And the high priest stood up, and said unto him:

Answerest thou nothing? What is it which these witness against thee?

63 But Jesus held his peace.

iv. THE CHARGE OF BLASPHEMY.

Failing to Convict Jesus of Sedition the High Priest Quickly Changes the Charge to Blasphemy and Obtains a Confession of His Messiahship.

MARK 14: 61^b Again the high priest asked him, and saith unto him: Art thou the Christ, the Son of the Blessed?

62 And Jesus said:

I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

MATTHEW 26: 63^b And the high priest said unto him:

I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him:

Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven.

v. THE CONDEMNATION OF JESUS.

By Action of the Sanhedrin Jesus is Found Guilty of Blasphemy and Condemned to Death.

MARK 14: 63 And the high priest rent his clothes, and saith:

What further need have we of witnesses? 64 Ye have heard the blasphemy: what think ye?

And they all condemned him to be worthy of death.

MATTHEW 26: 65 Then the high priest rent his garments, saying:

He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: 66 what think ye?

They answered and said:

He is worthy of death.

vi. THE MOCKING OF JESUS.

Found Guilty by the Jews Jesus is Mocked by the Officers of the Sanhedrin.

MARK 14: 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him:

Prophesy:

and the officers received him with blows of their hands.

MATTHEW 26: 67 Then did they spit in his face and buffet him: and some smote him with the palms of their hands, 68 saying:

Prophesy unto us, thou Christ: who is he that struck thee?

LUKE 22: 63 And the men that held *Jesus* mocked him, and beat him. 64 And they blindfolded him, and asked him, saying:

Prophesy: who is he that struck thee?

65 And many other things spake they against him, reviling him.

vii. THE DENIALS OF SIMON PETER.

As Foretold by Jesus, Peter Denies Him Three Times in the Jewish Court.

MARK 14: 66 And as Peter was beneath in the court, there cometh

one of the maids of the high priest; 67 and seeing Peter warming himself, she looked upon him, and saith:

Thou also wast with the Nazarene, *even* Jesus.

68 But he denied, saying:

I neither know, nor understand what thou sayest:

and he went out into the porch; and the cock crew.

*

69 And the maid saw him, and began again to say to them that stood by:

This is *one* of them.

70 But he again denied it.

■

And after a little while again they that stood by said to Peter:

Of a truth thou art *one* of them; for thou art a Galilæan.

71 But he began to curse, and to swear:

I know not this man of whom ye speak.

72 And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, "Before the cock crow twice, thou shalt deny me thrice." And when he thought thereon, he wept.

MATTHEW 26: 69 Now Peter was sitting without in the court: and a maid came unto him, saying:

Thou also wast with Jesus the Galilæan.

70 But he denied before them all, saying:

I know not what thou sayest.

* *

71 And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there:

This man also was with Jesus the Nazarene.

72 And again he denied with an oath:

I know not the man.

* *

73 And after a little while they that stood by came and said to Peter:

Of a truth thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear:

I know not the man.

And straightway the cock crew. 75 And Peter remembered the word which Jesus had said, "Before the cock crow, thou shalt deny me thrice." And he went out, and wept bitterly.

LUKE 22: 55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.

56 And a certain maid seeing him as he sat in the light of *the fire*, and looking stedfastly upon him, said:

This man also was with him.

57 But he denied, saying:

Woman, I know him not.

* * *

58 And after a little while another saw him, and said:

Thou also art *one* of them.

But Peter said:

Man, I am not.

* * *

59 And after the space of about one hour another confidently affirmed, saying:

Of a truth this man also was with him: for he is a Galilæan.

60 But Peter said:

Man, I know not what thou sayest.

And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, "Before the cock crow this day, thou shalt deny me thrice." 62 And he went out, and wept bitterly.

JOHN 18: 17 The maid therefore that kept the door saith unto Peter:

Art thou also *one* of this man's disciples?

He saith:

I am not.

* * *

18 Now the servants and the officers were standing *there*, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

* * * 25 [Now Simon Peter was standing and warming himself.] They said therefore unto him:

Art thou also *one* of his disciples?

He denied, and said:

I am not.

* * *

26 One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith:

Did not I see thee in the garden with him?

27 Peter therefore denied again: and straightway the cock crew.

§3. THE LEGAL CONDEMNATION OF JESUS: DAYBREAK, FRIDAY, APRIL 7, A. D. 30.

Caiaphas Assembles the Sanhedrin at Daybreak for Legal Action
against Jesus, and He is Condemned to Death.

MARK 15: 1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation.

MATTHEW 27: 1 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death.

LUKE 22: 66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying:

67 If thou art the Christ, tell us.

But he said unto them:

If I tell you, ye will not believe: 68 and if I ask *you*, ye will not answer. 69 But from henceforth shall the Son of man be seated at the right hand of the power of God.

70 And they all said:

Art thou then the Son of God?

And he said unto them:

Ye say *it*, for I am.

71 And they said:

What further need have we of witness? for we ourselves have heard from his own mouth.

§4. THE TRANSFER TO THE ROMAN GOVERNOR.

Jesus is Bound and Led Away from the Jewish Court to the Roman Governor for Execution.

MARK 15: 1b And they bound Jesus, and carried him away, and delivered him up to Pilate.

MATTHEW 27: 2 And they bound him, and led him away, and delivered him up to Pilate the governor.

LUKE 23: 1 And the whole company of them rose up, and brought him before Pilate.

JOHN 18: 28 They lead Jesus therefore from Caiaphas into the Prætorium.

§5. THE REMORSE AND SUICIDE OF JUDAS.

Learning of Jesus' Condemnation, Judas Returns the Money to the Jewish Authorities and Commits Suicide.

MATTHEW 27: 3 Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying:

I have sinned in that I betrayed innocent blood.

But they said:

What is that to us? see thou *to it*.

5 And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. 6 And the chief priests took the pieces of silver, and said:

It is not lawful to put them into the treasury, since it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called "The field of blood," unto this day. 9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying:

And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; 10 and they gave them for the potter's field, as the Lord appointed me. (Zech. 11: 13.)

ACTS 1: 15 And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty):

16 Brethren, it was needful that the scripture should be fulfilled, which the Holy Spirit spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. 17 For he was numbered among us, and received his portion in this ministry.

18 (Now this man obtained a field with the reward of his iniquity. and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the dwellers at Jerusalem; insomuch that in their language that field was called Akeldama, that is, "The field of blood.")

20 For it is written in the book of Psalms:

*Let his habitation be made desolate,
And let no man dwell therein. (Ps. 69: 25)*

and,

His office let another take. (Ps. 109: 8.)

B. THE ROMAN TRIAL OF JESUS.

I.

§1. THE GOVERNOR'S REFUSAL OF THE JEWISH VERDICT.

Pilate Refuses to Ratify the Jewish Verdict of Capital Guilt without Evidence of Crime.

JOHN 18: 28b And it was early; and they themselves entered not into the Prætorium that they might not be defiled, but might eat the passover. 29 Pilate therefore went out unto them, and saith:

What accusation bring ye against this man?

30 They answered and said unto him:

If this man were not an evil-doer, we should not have delivered him up unto thee.

31 Pilate therefore said unto them:

Take him yourselves, and judge him according to your law.

The Jews said unto him:

It is not lawful for us to put any man to death:

32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die. (Matt. 20: 19.)

II.

§2. THE CIVIL ACCUSATION OF THE JEWS AGAINST JESUS.

i. THE THREE-FOLD CHARGE OF TREASON.

Because Blasphemy is no Crime against Roman Law the Jews Present a Three-Fold Civil Accusation of Treason against Jesus.

MARK 15: 3 And the chief priests accused him of many things.

MATTHEW 27: 12 And * * * he was accused by the chief priests and elders, * * *.

LUKE 23: 2 And they began to accuse him, saying:

We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ
'a king.

ii. THE EXAMINATION OF JESUS FOR TREASON.

Jesus Refuses to Reply to the Charge of Treason Preferred against Him by the Jews.

JOHN 18: 33 Pilate therefore entered again into the Prætorium, and called Jesus.

MARK 15: 4 And Pilate again asked him, saying:

Answerest thou nothing? behold how many things they
accuse thee of.

5 But Jesus no more answered anything; insomuch that Pilate marvelled.

MATTHEW 27: 12 And when he was accused by the chief priests and elders, he answered nothing. 13 Then saith Pilate unto him:

Hearest thou not how many things they witness against
thee?

14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

iii. THE KINGLY CHARACTER AND CLAIMS OF JESUS.

Further Questioned, Jesus Confesses His Kingly Character and Explains the Nature of His Kingdom.

MARK 15: 2 And Pilate asked him:

Art thou the King of the Jews?

And he answering saith unto him:

Thou sayest.

MATTHEW 27: 11 Now Jesus stood before the governor: and the governor asked him, saying:

Art thou the King of the Jews?

And Jesus said unto him:

Thou sayest.

LUKE 23: 3 And Pilate asked him, saying:
Art thou the King of the Jews?

And he answered him and said:
Thou sayest.

JOHN 18: 33 Pilate * * * said unto him:
Art thou the King of the Jews?

34 Jesus answered:
Sayest thou this of thyself, or did others tell it thee concerning me?

35 Pilate answered:
Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?

36 Jesus answered:
My kingdom is not of this world: if my kingdom were of this world, then would my servants fight; that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him:
Art thou a king then?

Jesus answered:
Thou sayest *it*, for I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him:
What is truth?

iv. THE FIRST ACQUITTAL OF JESUS.

Pilate Announces to the Jews without the Praetorium that Jesus is not Guilty.

JOHN 18: 38b And when he had said this, he went out again unto the Jews, and saith unto them:
I find no crime in him.

LUKE 23: 4 And Pilate said unto the chief priests and the multitudes:

I find no fault in this man.

III.

§3. THE TRIAL BEFORE HEROD OF GALILEE.

i. THE CHARGE OF TREASON RENEWED.

The Jews Renew the Civil Charge against Jesus, Accusing Him of Disturbing the Peace from Galilee to Jerusalem.

LUKE 23: 5 But they were the more urgent, saying:
He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place.

ii. THE TRANSFER OF JESUS TO HEROD THE TETRARCH.

Learning that Jesus is from Galilee, Pilate Transfers Him to Herod the Tetrarch of Galilee for Trial.

LUKE 23: 6 But when Pilate heard it, he asked whether the man were a Galilæan. 7 And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

iii. THE TRIAL BY HEROD THE TETRARCH.

Jesus is Presented to Herod the Tetrarch, the Murderer of John the Baptist.

LUKE 23: 8 Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him.

iv. THE ACCUSATION BEFORE HEROD.

The Jewish Authorities Present their Complaint against Jesus before Herod the Tetrarch of Galilee.

LUKE 23: 10 And the chief priests and the scribes stood, vehemently accusing him.

v. THE EXAMINATION OF JESUS BY HEROD.

Jesus Refuses to Reply to the Inquiries of Herod.

LUKE 23: 9 And he questioned him in many words; but he answered him nothing.

vi. THE MOCKING AND ACQUITTAL OF JESUS BY HEROD.

Herod Returns Jesus in Mock Royal Apparel to Pilate as Innocent of any Crime.

LUKE 23: 11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. * * 15 Nor yet Herod, (having examined him before you, found no fault in this man touching those things whereof ye accuse him); for he sent him back unto us; and behold nothing worthy of death hath been done by him.

vii. THE FRIENDSHIP OF HEROD AND PILATE.

Herod and Pilate Become Friends through the Interchange of Judicial Courtesies in the Trial of Jesus.

LUKE 23: 12 And Herod and Pilate became friends with each other that very day; for before they were at enmity between themselves.

IV.

§4. THE SECOND ACQUITTAL BY PILATE.

i. THE DREAM OF PILATE'S WIFE.

Pilate's Wife, Claudia Procula, Said by Tradition to be a Secret Follower of Jesus, Has a Dream about Jesus and Admonishes her Husband against Taking any Part in His Execution.

MATTHEW 27: 19 And while he was sitting on the judgment-seat, his wife sent unto him, saying:

Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.

ii. THE SECOND ACQUITTAL OF JESUS BY PILATE.*

Upon Receiving Jesus back from Herod Pilate Advises the Officers of the Sanhedrin that as Neither Herod nor He Finds Jesus Guilty, He will Release Him.

LUKE 23: 13 And Pilate called together the chief priests and the rulers and the people, 14 and said unto them:

Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: 15 no, nor yet Herod: for he sent him back unto us: and behold, nothing worthy of death hath been done by him. 16 I will therefore chastise him, and release him.

V.

§5. THE PASSOVER AMNESTY.

i. THE PROPOSAL OF JESUS' RELEASE.

In the Hope of Releasing Jesus, Pilate Reminds the Jews of the Passover Amnesty, and the Rulers Prompt the People to ask for the Release of Barabbas.

MARK 15: 6 Now at the feast he used to release unto them one prisoner, whom they asked of him. 7 And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder. 8 And the multitude went up and began to ask him *to do* as he was wont to do unto them. * * 11 But the chief priests stirred up the multitude, that he should rather release Barabbas unto them.

MATTHEW 27: 15 Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. 16 And they had then a notable prisoner, called Barabbas. * * * 20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

*This is the proper conclusion of Jesus' trial. At this point it was Pilate's duty to release Jesus, and protect him from his accusers; instead the Jews were permitted to precipitate a tumult which resulted in the crucifixion of Jesus.

JOHN 18: 39 But ye have a custom, that I should release unto you one at the passover.

ii. THE REQUEST FOR BARABBAS' RELEASE.

The Jews ask Pilate to Give Barabbas the Benefit of the Passover Amnesty.

MARK 15: 9 And Pilate answered them, saying:

Will ye that I release unto you the King of the Jews?

10 For he perceived that for envy the chief priests had delivered him up.

MATTHEW 27: 17 When therefore they were gathered together, Pilate said unto them:

Whom will ye that I release unto you? Barabbas, or Jesus who is called Christ?

18 For he knew that for envy they had delivered him up. * * * 21 But the governor answered and said unto them:

Whether of the twain will ye that I release unto you?

And they said:

Barabbas.

LUKE 23: 18 But they cried out all together, saying:

Away with this man, and release unto us Barabbas:

19 one who for a certain insurrection made in the city, and for murder, was cast into prison.

JOHN 18: 39b Will ye therefore that I release unto you the King of the Jews?

40 They cried out therefore again, saying:

Not this man, but Barabbas.

Now Barabbas was a robber.

iii. THE REJECTION OF PARDON FOR JESUS.

The Jews Reject the Proposal of Pardon for Jesus and Demand that He Be Crucified.

MARK 15: 12 And Pilate again answered and said unto them:

What then shall I do unto him whom ye call the King of the Jews?

13 And they cried out again:

Crucify him.

MATTHEW 27: 22 Pilate saith unto them:

What then shall I do unto Jesus who is called Christ?

They all say:

Let him be crucified.

LUKE 23: 20 And Pilate spake unto them again, desiring to release Jesus; 21 but they shouted, saying:

Crucify, crucify him.

iv. THE THIRD ACQUITTAL OF JESUS BY PILATE.

Notwithstanding the Request for Barabbas' Release and Jesus' Crucifixion,
Pilate Declares Jesus' Innocence and Acquittal.

MARK 15: 14 And Pilate said unto them:
Why, what evil hath he done?

MATTHEW 27: 23 And he said:
Why, what evil hath he done?

LUKE 23: 22 And he said unto them the third time:
Why, what evil hath this man done? I have found no
cause of death in him: I will therefore chastise him and re-
lease him.

VI.

§6. THE TUMULT AGAINST PILATE

i. THE JEWS REJECT THE DECISION OF THE GOVERNOR.

The Multitudes Riotously Oppose the Acquittal of Jesus and Demand
His Crucifixion.

MARK 15: 14^b But they cried out exceedingly:
Crucify him.

MATTHEW 27: 23^b But they cried out exceedingly, saying:
Let him be crucified.

LUKE 23: 23 But they were urgent with loud voices, asking that
he might be crucified.

ii. THE GOVERNOR'S ACT OF INNOCENCE.

Pilate Announces to the Multitude that He will Take no Responsibility
for the Crucifixion of Jesus.

MATTHEW 27: 24 So when Pilate saw that he prevailed nothing,
but rather that a tumult was arising, he took water, and washed his
hands before the multitude, saying:

I am innocent of the blood of this righteous man: see ye
to it.

25 And all the people answered and said:
His blood be on us, and on our children.

iii. THE RELEASE OF BARABBAS.

Following His Declaration of Innocence Pilate Issues the Order of
Release for Barabbas.

MARK 15: 15 And Pilate, wishing to content the multitude,
released unto them Barabbas.

MATTHEW 27: 26 Then released he unto them Barabbas.

LUKE 23: 23^b And their voices prevailed. 24 And Pilate gave
sentence that what they asked for should be done. 25 And he

released him that for insurrection and murder had been cast into prison, whom they asked for.

iv. THE SCOURGING OF JESUS.

Jesus is Scourged by Order of Pilate Preparatory to His Release.

MARK 15: 15^b And Pilate ** scourged him **.

MATTHEW 27: 26^b But Jesus he scourged **.

JOHN 19: 1 Then Pilate therefore took Jesus, and scourged him.

v. THE MOCKING OF JESUS BY THE SOLDIERS.

The Soldiers Put upon Jesus a Purple Robe and a Crown of Thorns, and Mock and Smite Him.

MARK 15: 16 And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band. 17 And they clothe him with purple, and plaiting a crown of thorns, they put it on him: 18 and they began to salute him:

Hail, King of the Jews!

19 And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him.

MATTHEW 27: 27 Then the soldiers of the governor took Jesus into the palace, and gathered unto him the whole band. 28 And they stripped him, and put on him a scarlet robe. 29 And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying:

Hail, King of the Jews:

30 And they spat upon him, and took the reed and smote him on the head.

JOHN 19: 2 And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; 3 and they came unto him, and said:

Hail, King of the Jews!

and they struck him with their hands.

vi. THE FOURTH ACQUITTAL: "BEHOLD THE MAN!"

Following the Scourging, Pilate Presents Jesus, Not Guilty, in the Mock Apparel of Royalty.

JOHN 19: 4 And Pilate went out again, and saith unto them:

Behold, I bring him out to you, that ye may know that

I find no crime in him.

5 Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them:

Behold, the man!

VII.

§7. THE RENEWAL OF THE CHARGE OF BLASPHEMY.

i. THE JEWISH CHARGE AGAINST JESUS.

Informed of His Innocence of Crime against Rome, the Jews Declare that Jesus is Guilty of the Capital Crime of Blasphemy under the Jewish Law.

JOHN 19: 6 When therefore the chief priests and the officers saw him, they cried out, saying:

Crucify *him*, crucify *him*.

Pilate saith unto them:

Take him yourselves, and crucify him: for I find no crime in him.

7 The Jews answered him:

We have a law, and by that law he ought to die, because he made himself the Son of God. (Lev. 24: 16.)

ii. THE FINAL EXAMINATION OF JESUS.

Prompted by a Superstitious Fear Pilate Further Examines Jesus, and Resolves to Release Him.

JOHN 19: 8 When Pilate therefore heard this saying, he was the more afraid; 9 and he entered into the palace again, and saith unto Jesus:

Whence art thou?

But Jesus gave him no answer. 10 Pilate therefore saith unto him:

Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?

11 Jesus answered him:

Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin.

12 Upon this Pilate sought to release him.

VIII.

§8. THE SURRENDER OF PILATE.

i. THE CRITICISM OF THE GOVERNOR.

Unable to Obtain a Verdict against Jesus, the Jews Charge Pilate with Unfaithfulness to Cæsar.

JOHN 19: 12^b But the Jews cried out, saying:

If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar.

ii. THE JEWISH ALLEGIANCE TO CÆSAR.

The Jews Hypocritically Proclaim their Allegiance to Cæsar and Pilate Yields to them.

JOHN 19: 13 When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The

Pavement, but in Hebrew, "Gabbatha." 14 Now it was the preparation of the passover: it was about the sixth hour. And he saith unto the Jews:

Behold, your King!

15 They therefore cried out:

Away with *him*, away with *him*, crucify him.

Pilate saith unto them:

Shall I crucify your King?

The chief priests answered:

We have no king but Cæsar.

iii. THE ORDER OF CRUCIFIXION.

Pilate Finally Issues the Order of Crucifixion against Jesus.

JOHN 19: 16 Then therefore he delivered him unto them to be crucified.

MARK 15: 15 And Pilate * * delivered Jesus to be crucified.

MATTHEW 27: 26 Then Jesus * * he delivered to be crucified.

LUKE 23: 23b And their voices prevailed. 24 And Pilate gave sentence that what they asked for should be done. 25 And * * Jesus he delivered up to their will.

iv. THE REMOVAL OF THE MOCK APPAREL.

The Mock Apparel is Removed from Jesus and His own Garments are Restored.

MARK 15: 20 And * * they took off from him the purple, and put on him his garments.

MATTHEW 27: 31 And * * they took off from him the robe, and put on him his garments.

IV. THE CRUCIFIXION OF JESUS.

I.

§1. THE VIA DOLOROSO: 9 O'CLOCK A. M.*

Jesus is Led from the Prætorium out to Calvary for Crucifixion.

MARK 15: 20b And they led him out to crucify him.

MATTHEW 27: 31b And they led him away to crucify him.

LUKE 23: 26 And * * they led him away * *. 32 And there were also two others, malefactors, led with him to be put to death.

JOHN 19: 16b They took Jesus therefore: 17 and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew "Golgotha."

§2. THE MEETING WITH SIMON OF CYRENE.

Simon of Cyrene is Compelled to Bear the Cross for Jesus as they Proceed to Calvary.

MARK 15: 21 And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross. 22 And they bring him unto the place Golgotha, which is being interpreted, "The place of a skull."

MATTHEW 27: 32 And as they came out, they found a man of Cyrene, Simon by name; him they compelled to go *with them*, that he might bear his cross.

LUKE 23: 26 And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

§3. THE WORDS OF JESUS FOR THE SORROWING MULTITUDES.

Jesus Admonishes the Sorrowing Multitudes who Follow to Weep for Themselves rather than for Him.

LUKE 23: 27 And there followed him a great multitude of the people, and of women who bewailed and lamented him. 28 But Jesus turning unto them said:

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. 29 For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. 30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. 31 For if they do these things in the green tree, what shall be done in the dry?

§4. THE ARRIVAL AT CALVARY.

The Officers Bring Jesus to Calvary, the Place of Crucifixion.

MARK 15: 22 And they bring him unto the place Golgotha, which is, being interpreted, "The place of a skull."

MATTHEW 27: 33 And * * they were come unto a place called Golgotha, that is to say, "The place of a skull."

LUKE 23: 33 And * * they came unto the place which is called "The skull."

II.

§5. THE REFUSAL OF THE STUPEFYING DRINK.*

Jesus Refuses the Drink to Mitigate the Suffering of the Cross.

MARK 15: 23 And they offered him wine mingled with myrrh: but he received it not.

*This drink is said to have been provided by a society of philanthropic ladies of Jerusalem to mitigate the suffering of the victim by stupefying the senses.

MATTHEW 27: 34 They gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

§6. THE NAILING TO THE CROSS AND THE PRAYER OF FORGIVENESS.

While they Nail Him to the Cross Jesus Prays for their Forgiveness.

The First Word from the Cross.

MARK 24: 24 And they crucify him * *. 25 And it was the third hour, and they crucified him. 27 And with him they crucify two robbers; one on his right hand, and one on his left.

MATTHEW 27: 35 And * * they * * crucified him * *. 38 Then are there crucified with him two robbers, one on the right hand, and one on the left.

LUKE 23: 33^b There they crucified him, and the malefactors, one on the right hand and the other on the left. 34 And Jesus said: Father, forgive them: for they know not what they do.

JOHN 19: 18 They crucified him, and with him two others, on either side one, and Jesus in the midst.

§7. THE CRIMINAL SUPERScription.

Pilate Places over the Cross the Charge upon which Jesus was Condemned and Crucified.

MARK 15: 26 And the superscription of his accusation was written over:

THE KING OF THE JEWS.

MATTHEW 27: 37 And they set up over his head his accusation written:

THIS IS JESUS THE KING OF THE JEWS.

LUKE 23: 38 And there was also a superscription over him: THIS IS THE KING OF THE JEWS.

JOHN 19: 19 And Pilate wrote a title also, and put it on the cross. And there was written:

JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek. 21 The chief priests of the Jews therefore said to Pilate:

Write not, "The King of the Jews;" but, that he said,

"I am King of the Jews."

22 Pilate answered:

What I have written I have written.

III.

§8. THE PARTING OF JESUS' GARMENTS.

The Soldiers Divide the Clothing of Jesus among Themselves.

MARK 15: 24^b * * And part his garments among them, casting lots upon them, what each should take.

MATTHEW 27: 35 And when they had crucified him, they parted his garments among them, casting lots.

LUKE 23: 34^b And parting his garments among them, they cast lots.

JOHN 19: 23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. 24 They said therefore one to another:

Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith:

They parted my garments among them,

And upon my vesture did they cast lots. (Ps. 22: 18.)

These things therefore the soldiers did.

§9. THE WATCHING SOLDIERS.

The Soldiers under the Centurion Guard the Crucified Victims.

MATTHEW 27: 36 And they sat, and watched him there.

§10. THE MOCKING MULTITUDES.

The Multitudes Attending the Crucifixion Mock Jesus for His Messianic and Miraculous Claims.

MARK 15: 29 And they that passed by railed on him, wagging their heads, and saying:

Ha! thou that destroyest the temple, and buildest it in three days, 30 save thyself, and come down from the cross.

MATTHEW 27: 39 And they that passed by railed on him, wagging their heads, 40 and saying:

Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

LUKE 23: 35 And the people stood beholding.

§11. THE MOCKING RULERS OF THE JEWS.

The Rulers who have Accomplished His Crucifixion Mock Jesus among Themselves.

MARK 15: 31 In like manner also the chief priests mocking *him* among themselves with the scribes said:

He saved others; himself he cannot save. 32 Let the Christ, the King of Israel, now come down from the cross, that we may see and believe.

MATTHEW 27: 41 In like manner also the chief priests mocking him, with the scribes and elders, said:

42 He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. 43 He trusteth on God; let him deliver him now, if he desireth him: for he said, "I am the Son of God."

LUKE 23: 35^b And the rulers also scoffed at him, saying:
He saved others; let him save himself, if this is the Christ of God, his chosen.

§12. THE MOCKING AND BELIEVING MALEFACTORS.

One of the Malefactors Reproaches Jesus and the Other Believes on Him.

The Second Word from the Cross.

MARK 15: 32^b And they that were crucified with him reproached him.

MATTHEW 27: 44 And the robbers also that were crucified with him cast upon him the same reproach.

LUKE 23: 39 And one of the malefactors who were hanged railed on him, saying:

Art not thou the Christ? save thyself and us.

40 But the other answered, and rebuking him said:

Dost thou not even fear God, seeing thou art in the same condemnation? 41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said:

Jesus, remember me when thou comest in thy kingdom.

43 And he said unto him:

Verily I say unto thee, To-day shalt thou be with me in Paradise.

IV.

§13. THE MIDDAY DARKNESS OVER THE LAND:

12 TO 3 O'CLOCK P. M.

A Darkness Comes over the Land and Remains from Noon until Three o'Clock.

MARK 15: 33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

MATTHEW 27: 45 Now from the sixth hour there was darkness over all the land until the ninth hour.

LUKE 23: 44 And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, 45 the sun's light failing.

V.

§14. THE LAST WORDS TO HIS MOTHER.

Jesus Commits His Mother to the Care of the Apostle John.

The Third Word from the Cross.

JOHN 19: 25 But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother:

Woman, behold, thy son!

27 Then saith he to the disciple:

Behold, thy mother!

And from that hour the disciple took her unto his own *home*.

§15. THE DESERTION OF JESUS BY THE FATHER.

Jesus Cries out in Agony when Abandoned by the Father to the Suffering of Death.

The Fourth Word from the Cross.

MARK 15: 34 And at the ninth hour Jesus cried with a loud voice:

Eloi, Eloi, lama sabachthani? (Ps. 22: 1)

which is, being interpreted, "My God, my God, why hast thou forsaken me?" 35 And some of them that stood by, when they heard it, said:

Behold, he calleth Elijah.

MATTHEW 27: 46 And about the ninth hour Jesus cried with a loud voice, saying:

Eli, Eli, lama sabachthani? (Ps. 22: 1)

that is, "My God, my God, why hast thou forsaken me?" 47 And some of them that stood there, when they heard it, said:

This man calleth Elijah.

§16. THE THIRST OF JESUS UPON THE CROSS.

Jesus Tells the Officers of His Thirst and they Give Him of their Drink.

The Fifth Word from the Cross.

JOHN 19: 28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith:

I thirst. (Ps. 69: 21.)

29 There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

MARK 15: 36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying:

Let be; let us see whether Elijah cometh to take him down.

MATTHEW 27: 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 And the rest said:

Let be; let us see whether Elijah cometh to save him.

LUKE 23: 36 And the soldiers also mocked him, coming to him, offering him vinegar, 37 and saying:

If thou art the King of the Jews, save thyself.

§17. THE DEATH OF JESUS WITH THE BROKEN HEART.

Death Comes to Jesus with the Broken Heart Some Time before the Death of the Malefactors.

The Sixth and Seventh Words from the Cross.

JOHN 19: 30 When Jesus therefore had received the vinegar, he said:

It is finished:

and he bowed his head, and gave up his spirit.

MARK 15: 37 And Jesus uttered a loud voice, and gave up the ghost.

MATTHEW 27: 50 And Jesus cried again with a loud voice, and yielded up his spirit.

LUKE 23: 46 And Jesus, crying with a loud voice, said:

Father, into thy hands I commend my spirit:

and having said this, he gave up the ghost.

VI.

§18. THE PARTING OF THE TEMPLE VEIL.

The Death of Jesus is Attended by Miraculous Occurrences in the Temple and Neighborhood.

MARK 15: 38 And the veil of the temple was rent in twain from the top to the bottom.

MATTHEW 27: 51 And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; 52 and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; 53 and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

LUKE 23: 45^b And the veil of the temple was rent in the midst.

VII.

§19. THE TESTIMONY OF THE ROMAN CENTURION.

The Roman Centurion in Charge of the Crucifixion of Jesus Bears
Witness to the Messiah.

MARK 15: 39 And when the centurion, who stood by over against him, saw that he so gave up the ghost, he said:

Truly this man was the Son of God.

MATTHEW 27: 54 Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying:

Truly this was the Son of God.

LUKE 23: 47 And when the centurion saw what was done, he glorified God, saying:

Certainly this was a righteous man.

§20. THE WITNESSING MULTITUDE TO THE CRUCIFIXION.

The Watching Multitudes from the City are Profoundly Impressed with
the Death of Jesus.

LUKE 23: 48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.

§21. THE WITNESSING RELATIVES AND FRIENDS OF JESUS.

The Companions of Jesus Witness the Crucifixion from the Distance.

MARK 15: 40 And there were also women beholding from afar: among whom *were* both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; 41 who, when he was in Galilee, followed him, and ministered unto him; and many other women who came up with him unto Jerusalem.

MATTHEW 27: 55 And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: 56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

LUKE 23: 49 And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

VIII.

§22. THE REMOVAL OF THE BODIES.

By Permission of the Governor Preparation is Made for the Removal
of the Bodies before the Passover.

JOHN 19: 31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for

the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and *that* they might be taken away. 32 The soldiers therefore came, and brake the legs of the first, and of the other who was crucified with him.

§23. THE PIERCING OF JESUS' SIDE.

Found Dead by the Soldiers, His Side is Pierced and it is Found that He Died of a Broken Heart.

JOHN 19: 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. * * 36 For these things came to pass, that the scripture might be fulfilled:

A bone of him shall not be broken. (Ps. 34: 20.)

37 And again another scripture saith:

They shall look on him whom they pierced. (Zech.

12: 10.)

§24. THE WITNESSING EVANGELIST TO THE CRUCIFIXION.

The Gospel Writer Affirms His Witness of the Crucifixion that Others may Believe.

JOHN 19: 35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe.

V. THE THREE DAYS IN THE TOMB.

APRIL 7-9, A. D. 30.

§1. THE REQUEST OF JOSEPH FOR THE BODY OF JESUS.

Joseph of Arimathæa, a Member of the Sanhedrin, Obtains from the Governor Permission to Remove the Body of Jesus from the Cross.

MARK 15: 42 And when even was now come, because it was the Preparation, that is, the day before the sabbath, 43 there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. 44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. 45 And when he learned it of the centurion, he granted the corpse to Joseph.

MATTHEW 27: 57 And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: 58 this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up.

LUKE 23: 50 And behold, a man named Joseph, who was a councillor, a good man and a righteous 51 (he had not consented to their

counsel and deed), *a man* of Arimathæa, a city of the Jews, who was looking for the kingdom of God: 52 this man went to Pilate, and asked for the body of Jesus.

JOHN 19: 38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave.

§2. THE BURIAL OF JESUS NEAR JERUSALEM.

Joseph and Nicodemus Take the Body from the Cross, Prepare it for Burial, and Lay it in a Tomb near Jerusalem.

MARK 15: 46 And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. 47 And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

MATTHEW 27: 59 And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the tomb, and departed. 61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

LUKE 23: 53 And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. 54 And it was the day of the Preparation, and the sabbath drew on. 55 And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they returned, and prepared spices and ointments.

JOHN 19: 38^b He came therefore, and took away his body. 39 And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound *weight*. 40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. 42 There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

SATURDAY, APRIL 8: THE DAY IN THE TOMB.

§1. THE GUARD OF THE SANHEDRIN.

By Arrangement with Pilate the Jews Place a Guard at the Tomb.

MATTHEW 27: 62 Now on the morrow, which is *the day* after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, 63 saying:

Sir, we remember that that deceiver said, while he was yet alive, "After three days I rise again." 64 Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.

65 Pilate said unto them:

Ye have a guard: go, make it as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

§2. THE SABBATH REST FOR THE DISCIPLES.

The Disciples Rest on the Sabbath Day, According to the Law.

LUKE 23: 56*b* And on the sabbath they rested according to the commandment.

§3. THE SORROWING COMPANIONS OF JESUS.

While the Body of Jesus Remains in the Tomb, His Companions Abide in Jerusalem Sorrowing.

MARK 16: 10 They (that had been with him) mourned, and wept.

§4. THE PURCHASE OF SPICES BY THE WOMEN.

Three Women Purchase Spices in Jerusalem Saturday Evening that they may go to the Tomb Early Sunday Morning.

MARK 16: 1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him.

THE THIRD DIVISION.

JESUS THE EVER-LIVING
SAVIOUR

“The Gospel of the Resurrection.”

After A. D. 30.

On the third day after He was buried—on the Sunday after the Friday—Jesus appeared to His own, and the Christian Church was born in faith in His resurrection. On the one hand the historical testimony of the Apostles, and on the other hand the new life, Spirit-quicken—both of which are still with us in the New Testament as a whole and in the specifically Christian life of the Church—are our assurance that Christ has risen.

JAMES DENNEY,

A Standard Bible Dictionary.

THE THIRD DIVISION.
THE EVER-LIVING SAVIOUR

The Gospel of the Resurrection.

APRIL 9, A. D. 30, AND AFTER.

"I was Dead, and Behold, I am Alive for Evermore."

PART ONE:

THE LAST GREAT FORTY DAYS.

The Birth of the Christian Church.

APRIL 9 TO MAY 18, A. D. 30.

CHAPTER I. THE RESURRECTION OF JESUS.
SUNDAY, APRIL 9: THE DAY OF LIFE.

I. THE APOSTOLIC SUMMARY.

§1. THE SUMMARY OF THE APOSTLE PAUL.

The Apostle Paul Summarizes the Closing Ministry of Jesus after His Crucifixion and Resurrection.

I. CORINTHIANS 15: 3 For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; 4 and that he was buried: and that he hath been raised on the third day according to the scriptures: 5 and that he appeared to Cephas; then to the twelve; 6 then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; 7 then he appeared to James; then to all the apostles; 8 and last of all, as unto one born out of due time, he appeared to me also.

§2. THE SUMMARY OF LUKE THE EVANGELIST.

Luke the Evangelist States that Jesus Remained Forty Days after His Resurrection, Appearing to His Disciples and Apostles, Assuring them of His Resurrection and Instructing them Concerning the Kingdom of God and their Apostolic Ministry.

ACTS 1: 3b He also showed himself alive after his passion by many proofs, appearing to them by the space of forty days, and speaking the things concerning the kingdom of God: 4 and, being assembled

together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father,

which, *said he*, ye heard from me: 5 for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

II. THE RESURRECTION OF JESUS.

§1. THE EARTHQUAKE AT THE TOMB.

An Earthquake at the Tomb Precedes the Removal of the Stone.

MATTHEW 28: 2 And behold, there was a great earthquake.

§2. THE OPEN TOMB AND THE RESURRECTION.

An Angel Removes the Stone from the Tomb and Jesus Comes forth from the Dead.

MATTHEW 28: 2*b* For an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. 3 His appearance was as lightning, and his raiment white as snow.

§3. THE ALARM OF THE GUARD.

The Guard are Alarmed at the Angel and are Unable to Prevent the Removal of the Stone and Opening of the Tomb.

MATTHEW 28: 4 And for fear of him the watchers did quake, and became as dead men.

III. THE WOMEN AND THE TOMB.

§1. THE DISCOVERY OF THE OPEN TOMB.

Mary Magdalene and Other Women Visit the Tomb to Prepare the Body of Jesus and Find the Tomb Open.

MARK 16: 2 And very early on the first day of the week, they come to the tomb when the sun was risen. 3 And they were saying among themselves:

Who shall roll us away the stone from the door of the tomb?

4 and looking up, they see that the stone is rolled back: for it was exceeding great.

MATTHEW 28: 1 Now late on the sabbath day, as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

LUKE 24: 1 But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. 2 And they found the stone rolled away from the tomb.

JOHN 20:1 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

§2. THE REPORT OF MARY MAGDALENE.

Mary Magdalene Hastens into the City to Inform Peter and John of the Open Tomb and Missing Body.

JOHN 20:2 She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them:

They have taken away the Lord out of the tomb, and we know not where they have laid him.

§3. THE ANNOUNCEMENT OF THE RESURRECTION.

The Remaining Women are Informed of the Resurrection of Jesus According to His Promise.

MARK 16:5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. 6 And he saith unto them:

Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

MATTHEW 28:5 And the angel answered and said unto the women:

Fear not ye: for I know that ye seek Jesus, who hath been crucified. 6 He is not here; for he is risen, even as he said. Come, see the place where the Lord lay.

LUKE 24:3 And they entered in and found not the body of the Lord Jesus. 4 And it came to pass, while they were perplexed thereabout, behold two men stood by them in dazzling apparel: 5 and as they were affrighted, and bowed down their faces to the earth, they said unto them:

Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. (Luke 9: 22.)

§4. THE MESSAGE FOR THE APOSTLES.

The Women are Instructed to Tell the Apostles that Jesus has gone into Galilee to Meet Them.

MARK 16:7 But go, tell his disciples and Peter, He goeth before you into Galilee: there shall you see him, as he said unto you.

MATTHEW 28: 7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

§5. THE REPORT OF THE WOMEN TO THE APOSTLES.

The Women Hasten to the Apostles in the City with the Announcement of the Angels that Jesus is Risen.

MARK 16: 8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

MATTHEW 28: 8 And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

LUKE 24: 8 And they remembered his words, 9 and returned from the tomb, and told all these things to the eleven, and to all the rest. 10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles.

§6. THE DISBELIEF OF THE APOSTLES.

The Apostles Regard the Report of the Women as Idle Talk and Disbelieve the Resurrection of Jesus.

LUKE 24: 11 And these words appeared in their sight as idle talk; and they disbelieved them.

§7. THE VISIT OF PETER AND JOHN TO THE TOMB.

Peter and John Visit the Tomb, Find it Empty and Return Home.

LUKE 24: 12 But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

JOHN 20: 3 Peter therefore went forth, and the other disciple, and they went toward the tomb. 4 And they ran both together: and the other disciple outran Peter, and came first to the tomb; 5 and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. 6 Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, 7 and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. 8 Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 So the disciples went away again unto their own home.

CHAPTER II. THE APPEARANCES OF JESUS. APRIL 9—MAY 18, A. D. 30.

I. THE WOMEN AND THE RESURRECTION.

§1. THE RETURN OF MARY MAGDALENE.

Mary Weeps at the Open Tomb Because the Body of Jesus has been Stolen Away.

JOHN 20: 11 But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; 12 and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. 13 And they say unto her:

Woman, why weepest thou?

She saith unto them:

Because they have taken away my Lord, and I know not where they have laid him.

§2. THE APPEARANCE OF JESUS TO MARY MAGDALENE.

Jesus Makes His First Appearance to Mary Magdalene.

The First Appearance of Jesus.

MARK 16: 9 Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

JOHN 20: 14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her:

Woman, why weepest thou? whom seekest thou?

She, supposing him to be the gardener, saith unto him:

Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her:

Mary.

She turneth herself, and saith unto him in Hebrew, Rabboni;

which is to say, "Master." 17 Jesus saith to her:

Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

§3. THE REPORT OF MARY MAGDALENE TO THE APOSTLES.

Mary Magdalene Returns to the City and Tells the Apostles She has Seen Jesus.

MARK 16: 10 She went and told them that had been with him, as they mourned and wept.

JOHN 20: 18 Mary Magdalene cometh and telleth the disciples:
I have seen the Lord;
and *how that* he had said these things unto her.

§4. THE DISBELIEF OF THE APOSTLES.

The Apostles Refuse to Believe that Jesus is Alive and has been Seen
by Mary Magdalene.

MARK 16: 11 And they, when they heard that he was alive, and
had been seen of her, disbelieved.

§5. THE APPEARANCE TO THE OTHER WOMEN.

Jesus Appears to the Remaining Women as they Return to the Tomb.
The Second Appearance of Jesus.

MATTHEW 28: 9 And behold, Jesus met them, saying:
All hail.
And they came and took hold of his feet, and worshipped him.

§6. THE MESSAGE OF JESUS TO THE APOSTLES.

Jesus Instructs the Women to Tell His Apostles to Depart into Galilee
where He will Meet Them.

MATTHEW 28: 10 Then saith Jesus unto them:
Fear not: go tell my brethren that they depart into
Galilee, and there shall they see me.

II. THE JEWS AND THE RESURRECTION.

§1. THE REPORT OF THE GUARD.

The Guard of the Tomb Enter the City and Report the Resurrection
of Jesus to the Sanhedrin.

MATTHEW 28: 11 Now while they were going, behold, some of
the guard came into the city, and told unto the chief priests all the
things that were come to pass.

§2. THE BRIBE OF THE SANHEDRIN.

The Sanhedrin Bribe the Guard to Report that the Disciples Stole the
Body of Jesus.

MATTHEW 28: 12 And when they were assembled with the elders,
and had taken counsel, they gave large money unto the soldiers 13
saying:

Say ye, His disciples came by night, and stole him away
while we slept. 14 And if this come to the governor's ears,
we will persuade him, and rid you of care.

15 So they took the money, and did as they were taught.

§3. THE JEWISH REPORT OF THE THEFT OF THE BODY.

A. D. 30-70.

The Evangelist States that the Jews Circulated the Report of the Theft of the Body for Many Years.

MATTHEW 28: 15^b And this saying was spread abroad among the Jews, *and continueth* until this day.

III. THE APPEARANCES TO THE APOSTLES IN JUDÆA.

§1. THE APPEARANCE TO SIMON PETER: JERUSALEM, SUNDAY APRIL 9, A. D. 30.

Unable to Prevail upon the Sorrowing and Doubting Apostles to Go into Galilee, Jesus Meets Simon Peter in Jerusalem.

The Third Appearance of Jesus.

LUKE 24: 33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying:

The Lord is risen indeed, and hath appeared to Simon.

§2. THE APPEARANCE AT EMMAUS: SUNDAY, APRIL 9, A. D. 30.

Jesus Appears to Two Disciples at Emmaus, Proves His Resurrection and Expounds the Matter to them.

The Fourth Appearance of Jesus.

MARK 16: 12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country. 13 And they went away and told it unto the rest: neither believed they them.

LUKE 24: 13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. 14 And they communed with each other of all these things which had happened.

* * *

15 And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them:

What communications are these that ye have one with another, as ye walk?

And they stood still, looking sad. 18 And one of them, named Cleopas, answering said unto him:

Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

19 And he said unto them:

What things?

And they said unto him:

The things concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: 20 and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. 21 But we hoped that it was he who should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. 22 Moreover certain women of our company amazed us, having been early at the tomb; 23 and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. 24 And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not.

25 And he said unto them:

O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Behoved it not the Christ to suffer these things, and to enter into his glory?

27 And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

* * *

28 And they drew nigh unto the village, whither they were going: and he made as though he would go further. 29 And they constrained him, saying:

Abide with us: for it is toward evening, and the day is now far spent.

And he went in to abide with them. 30 And it came to pass, when he had sat down with them to meat, he took the bread, and blessed, and breaking *it*, he gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another:

Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

* * *

33 And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 saying:

The Lord is risen indeed, and hath appeared to Simon.

35 And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

§3. THE FIRST APPEARANCE TO THE ELEVEN: JERUSALEM, SUNDAY, APRIL 9, A. D. 30.

THE COMMAND TO TARRY IN JERUSALEM.

Jesus Appears to the Apostles in Jerusalem, Proves to them His Resurrection, and Instructs them to Await the Coming of the Holy Spirit and the Gift of Power.

The Fifth Appearance of Jesus.

MARK 16: 14 And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their

unbelief and hardness of heart, because they believed not them that had seen him after he was risen.

LUKE 24: 36 And as they spake these things, he himself stood in the midst of them, and saith unto them:

Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they beheld a spirit. 38 And he said unto them:

Why are ye troubled? and wherefore do questionings arise in your heart? 39 See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having.

40 And when he had said this, he showed them his hands and his feet. 41 And while they still disbelieved for joy, and wondered, he said unto them:

Have ye here anything to eat?

42 And they gave him a piece of a broiled fish. 43 And he took it, and did eat before them. 44 And he said unto them:

These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

45 Then opened he their mind, that they might understand the scriptures; 46 and he said unto them:

Thus it is written, that the Christ should suffer, and rise again from the dead the third day; 47 and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. 48 Ye are witnesses of these things. 49 And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

JOHN 20: 19 When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them:

Peace *be* unto you.

20 And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. 21 Jesus therefore said to them again:

Peace *be* unto you: as the Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them:

Receive ye the Holy Spirit: 23 whose soever sins ye forgive, they are forgiven unto them; whose soever *sins* ye retain, they are retained.

§4. THE DISBELIEF OF THOMAS.

Thomas Refuses to Believe the Testimony of the Remaining Apostles
to the Resurrection of Jesus.

JOHN 20: 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him:

We have seen the Lord.

But he said unto them:

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

§5. THE ASSURANCE AND FAITH OF THOMAS: JERUSALEM,
SUNDAY, APRIL 16, A. D. 30.

Jesus Appears to Thomas with the Apostles and Proves to Him His Resurrection.
The Sixth Appearance of Jesus.

JOHN 20: 26 And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said:

Peace be unto you.

27 Then saith he to Thomas:

Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

28 Thomas answered and said unto him:

My Lord and my God.

29 Jesus saith unto him:

Because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

IV. THE APPEARANCES IN GALILEE.

§1. THE DEPARTURE INTO GALILEE.

Fully Assured of the Resurrection of Jesus, the Apostles Finally Depart from Jerusalem into Galilee, as Commanded by Him.

MATTHEW 28: 16 But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

§2. THE APPEARANCE ON THE MOUNTAIN.

Jesus Appears to the Eleven on a Mountain in Galilee.

The Seventh Appearance of Jesus.

MATTHEW 28: 17 And when they saw him, they worshipped *him*: but some doubted.

§3. THE WORLD-WIDE EVANGELISTIC COMMISSION:* GALILEE, APRIL, A. D. 30.

Jesus Meets the Apostles in Galilee and Gives them the Great World-Wide Evangelistic Commission.

MARK 16: 15 And he said unto them:

Go ye into all the world, and preach the gospel to the whole creation. 16 He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. 17 And these signs shall follow them that believe: in my name shall they cast out demons; they shall speak with new tongues; 18 they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

MATTHEW 28: 18 And Jesus came to them and spake unto them, saying:

All authority hath been given unto me in heaven and on earth. 19 Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: 20 teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.

§4. THE RESTORATION OF SIMON PETER: GALILEE, APRIL OR MAY, A. D. 30.

i. THE DISCIPLES FISHING ON GALILEE.

Simon Peter and Six other Apostles Go Fishing on the Sea of Galilee.

JOHN 21: 1 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested *himself* on this wise. 2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. 3 Simon Peter saith unto them:

I go a fishing.

They say unto him:

We also come with thee.

They went forth, and entered into the boat; and that night they took nothing.

ii. THE APPEARANCE OF JESUS AND THE MIRACULOUS DRAUGHT.

Jesus Meets the Luckless Fishermen and Directs them to a Miraculous Draught of Fishes.

The Eighth Appearance of Jesus.

JOHN 21: 4 But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. 5 Jesus therefore saith unto them:

Children, have ye aught to eat?

* According to Tradition Jesus instructs the Twelve to continue their ministry at Jerusalem twelve years and then to separate and carry the Gospel over the world. See p. 309.

They answered him:

No.

6 And he said unto them:

Cast the net on the right side of the boat, and ye shall find.

They cast therefore, and now they were not able to draw it for the multitude of fishes. 7 That disciple therefore whom Jesus loved saith unto Peter:

It is the Lord.

So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. 8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes

iii. THE BREAKFAST ON THE SHORE.

To Further Assure them of His Resurrection Jesus Prepares Breakfast on the Shore and calls the Apostles to Dine with Him.

JOHN 21: 9 So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. 10 Jesus saith unto them: Bring of the fish which ye have now taken.

11 Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. 12 Jesus saith unto them:

Come *and* break your fast.

And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. 13 Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. 14 This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

iv. THE COMMISSION TO SIMON PETER.

Jesus Restores Peter as Chief of the Apostles and Commits to Him the Care of the Disciples.

JOHN 21: 15 So when they had broken their fast, Jesus saith to Simon Peter:

Simon, *son* of John, lovest thou me more than these?

He saith unto him:

Yea, Lord; thou knowest that I love thee.

He saith unto him:

Feed my lambs.

16 He saith to him again a second time:

Simon, *son* of John, lovest thou me?

He saith unto him:

Yea, Lord; thou knowest that I love thee.

He saith unto him:

Tend my sheep.

17 He saith unto him the third time:

Simon, *son of John*, lovest thou me?

Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him:

Lord, thou knowest^t all things; thou knowest that I love thee.

Jesus saith unto him:

Feed my sheep.

v. THE PROMISE OF MARTYRDOM TO PETER.

Jesus Assures Peter that he will Receive Martyrdom as the Crown of his Ministry.

JOHN 21: 18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him: Follow me,

vi. THE MISSION OF THE APOSTLE JOHN.

In Answer to Peter Jesus Intimates that He has other Apostolic Plans for John.

JOHN 21: 20 Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, "Lord, who is he that betrayeth thee?" 21 Peter therefore seeing him saith to Jesus:

Lord, and what shall this man do?

22 Jesus saith unto him:

If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, "If I will that he tarry till I come, what *is that* to thee?"

vii. THE WITNESS OF THE APOSTLE JOHN.

The Apostle John Bears Witness to his Personal Knowledge of the Resurrection.

JOHN 21: 24 This is the disciple who beareth witness of these things, and wrote these things: and we know that his witness is true.

**§5. THE MEETING WITH MORE THAN FIVE HUNDRED: GALILEE,
APRIL OR MAY, A. D. 30.**

Jesus Appears to a Large Congregation of His Disciples in Galilee.

The Ninth Appearance of Jesus.

I. CORINTHIANS 15: 6 Then he appeared to above five hundred brethren at once.

**§6. THE MEETING WITH HIS BROTHER JAMES: APRIL OR
MAY, A. D. 30.**

Jesus Appears to His Brother James, who has Refused to Believe, but who Afterwards Became the Head of the Church at Jerusalem.

The Tenth Appearance of Jesus.

I. CORINTHIANS 15: 7 Then he appeared to James.

§7. THE UNRECORDED MINISTRY OF JESUS.

The Evangelist Relates that Many Events in the Ministry of Jesus are Unrecorded, but that the Gospel is Written that the Reader may Believe and be Saved.

JOHN 20: 30 Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: 31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

21: 25 And there are also many other things which Jesus did, the which if they were written every one, I suppose that even the world itself would not contain the books that should be written.

PART TWO :

THE HEAVENLY MINISTRY
OF JESUS.

*"All Authority hath been Given unto Me in
Heaven and on Earth."*

MAY 18, A. D. 30, AND AFTER.

The Ministry of Christ bears traces throughout of its preparatory character. The future is always with Him—separate from the present. The Ascension marks the transition. It closes the public ministry; it opens the continuation of that ministry in the New Age of the Spirit. It explains the extraordinary change in the mind of the Apostles. In the new light they proceed to organize the momentous work of the Church. The New Testament documents testify to a new intense conviction, which has altered the entire character of those who share it. That experience is everywhere traced in direct derivation from the Christ Glorified.

HASTINGS'

Dictionary of Christ and the Gospels.

PART TWO:
THE HEAVENLY MINISTRY
OF JESUS.*

"All Authority hath been Given unto Me in Heaven and on Earth."

MAY 18, A. D. 30, AND AFTER.

CHAPTER I. THE ASCENSION OF JESUS.
MAY 18, A. D. 30.

THE GLORIFIED SON OF GOD.

§1. THE LAST APPEARANCE OF JESUS: JERUSALEM, MAY 18,
A. D. 30.

Jesus Meets the Apostles in Jerusalem for the Last Time and Renews
the Great Commission.

The Eleventh Appearance of Jesus.

ACTS 1: 6 They therefore, when they were come together, asked
him, saying:

Lord, dost thou at this time restore the kingdom to
Israel?

7 And he said unto them:

It is not for you to know times or seasons, which the
Father hath set within his own authority. 8 But ye shall
receive power, when the Holy Spirit is come upon you: and
ye shall be my witnesses both in Jerusalem, and in all Judea
and Samaria, and unto the uttermost part of the earth.

§2. THE ASCENSION OF JESUS: MOUNT OLIVET, MAY 18, A. D. 30.

Jesus Leads the Apostles out from Jerusalem to Mount Olivet and is
Taken up from them into Heaven.

LUKE 24: 50 And he led them out until *they were* over against
Bethany: and he lifted up his hands, and blessed them. 51 And it
came to pass, while he blessed them, he parted from them, and was
taken up into heaven. 52 And they worshipped him.

*St. Paul represents Christ as Head of both creations, the natural and the spiritual, the Cosmos and the Church. Of the former, He is Creator, Upholder, and End. Its ground of existence is in Him; He is before it, and over it, even its highest intelligences, and shapes it to His purposes. Of the second He is at once Source and First; Redeemer, Reconciler, Saviour; Fountain of Life; Treasury of Wisdom; Hope of Glory; All in All. He is sole Mediator in both, through whom all streams of creative, providential, redeeming light and power go forth, and in whom all lines of creaturely approach to God converge. *Dictionary of Christ and the Gospels*, II, 403.

MARK 16: 19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven.

ACTS 1: 9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

§3. THE PROMISE OF JESUS' RETURN.

The Apostles are Assured that Jesus will Return again to the World.

ACTS 1: 10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; 11 who also said:

Ye men of Galilee, why stand ye looking into heaven?
this Jesus, who was received up from you into heaven,
shall so come in like manner as ye beheld him going into
heaven.

§4. THE WAITING DISCIPLES IN JERUSALEM.

MAY 18-28, A. D. 30.

**After the Ascension of Jesus the Apostles Return to Jerusalem to Await
the Coming of the Holy Spirit and the Gift of Power.**

LUKE 24: 52 And *they* returned to Jerusalem with great joy: 53
and were continually in the temple, blessing God.

CHAPTER II. THE MINISTRY OF JESUS IN HEAVEN.

MAY 18, A. D. 30 AND AFTER.

I. THE RULER OF THE UNIVERSE AS KING OF KINGS AND LORD OF LORDS.

THE CORONATION OF JESUS: MAY 18, A. D. 30.

Jesus is Received up into Heaven and Crowned Heir of all Things with
Universal Dominion.

MARK 16: 19 So then the Lord Jesus * * was received up into
heaven, and sat down at the right hand of God.

ACTS 5: 21 Him did God exalt with his right hand to be
a Prince and a Saviour.

EPHESIANS 1: 17 * * The God of our Lord Jesus Christ, the
Father of Glory, * * 20^b raised him from the dead, and made him
to sit at his right hand in the heavenly places, 21 far above all rule,
and authority, and power, and dominion, and every name that is
named, not only in this world, but also in that which is to come: 22
and he put all things in subjection under his feet, and gave him to be
head over all things to the church, 23 which is his body, the fulness of
him that filleth all in all.

HEBREWS 1: 1 God * * 2 hath * * spoken unto us in *his* Son,
whom he hath appointed heir of all things * *; 3 who being the
effulgence of his glory, and the very image of his substance, and uphold-
ing all things by the word of his power, when he had made purification
of sins, sat down on the right hand of the majesty on high. 2: 9 We
behold him who hath been made a little lower than the angels, *even*
Jesus, because of the suffering of death crowned with glory and honour.

REVELATION 3: 21 I also overcame, and sat down with my
Father in his throne. 19: 11 And I saw the heaven opened: and
behold, a white horse and he that sat thereon, called Faithful and True;
and in righteousness he doth judge and make war. 12 And his eyes
are a flame of fire, and upon his head are many diadems; and he hath a
name written, which no one knoweth but he himself. 13 And he is
arrayed in a garment sprinkled with blood: and his name is called
the Word of God. 14 And the armies which are in heaven followed
him upon white horses, clothed in fine linen, white and pure. 15
And out of his mouth proceedeth a sharp sword, that with it he may
smite the nations: and he shall rule them with a rod of iron: and he

treadeth the winepress of the fierceness of the wrath of Almighty God.
16 And he hath on his garment and on his thigh a name written,
King of Kings and Lord of Lords.

II. THE GREAT HIGH PRIEST OF THE CHURCH.

THE MINISTRY OF INTERCESSION.

Jesus Intercedes with the Father for the Salvation of the World.

JOHN 14: 13 And whatsoever ye shall ask in my name,
that will I do, that the Father may be glorified in the Son.

14 If ye shall ask anything in my name, that will I do.

ROMANS 8: 34^b It is Christ that died, yea rather, that was raised
from the dead, who is at the right hand of God, who also maketh inter-
cession for us.

HEBREWS 4: 14 We have a great high priest, who hath passed
through the heavens, Jesus the Son of God, 15 * * not a high priest
that can not be touched with the feeling of our infirmities; but one that
hath been in all points tempted like as *we are*, yet without sin.

7: 25 Wherefore also he is able to save to the uttermost them that
draw near unto God through him, seeing he ever liveth to make inter-
cession for them.

I. JOHN 2: 1^b And if any man sin, we have an Advocate with the
Father, Jesus Christ the righteous: 2 and he is the propitiation for
our sins: and not for ours only, but also for the whole world.

CHAPTER III. THE MINISTRY OF JESUS IN THE WORLD.*

A. D. 30 AND AFTER.

THE COMING OF THE HOLY SPIRIT.

I. THE FOUNDING OF THE CHURCH AMONG THE JEWS.†

§1. THE WAITING APOSTLES: JERUSALEM, MAY 18-28, A. D. 30.

After the Ascension of Jesus the Apostles Return to Jerusalem to Await the Coming of the Holy Spirit.

LUKE 24: 52^b And they returned to Jerusalem with great joy; 53 and were continually in the temple blessing God.

§2. THE GREAT HEAD OF THE CHURCH.

Jesus is Declared to be the Head of the Church, as His Body.

EPHESIANS 1: 17 * * The God of our Lord Jesus Christ, the Father of glory, 22^b gave him to be head over all things to the church, 23 which is his body, the fulness of him that filleth all in all.

COLOSSIANS 1: 18 And he is the head of the body, the church.

§3. THE GIFT OF THE SPIRIT: JERUSALEM, MAY 28, A. D. 30.

Jesus Sends the Holy Spirit to the Waiting Disciples as He Promised that they may be His Witnesses to the Uttermost Part of the Earth.

ACTS 2: 1 And when the day of Pentecost was now come, they were all together in one place. 2 And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. 4 And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

§4. THE PENTECOSTAL INGATHERING: JERUSALEM, MAY 28, A. D. 30.

Simon Peter, the Chief of the Apostles, Bears Witness to the Continued Ministry of Jesus in the World through the Holy Spirit.

ACTS 2: 5 Now there were dwelling at Jerusalem Jews, devout men from every nation under heaven. 8 And when this sound was

*The conversion of Saul of Tarsus at Damascus, the institution of the Missionary journey at Antioch following the gift of the Spirit to the Gentiles at Cæsarea, and the revelation to the Apostle John on Patmos, are specific instances of the direct ministry of Jesus to the Church and to the world, by which His ministry in modern times is to be understood.

†Vide my *Biblical Church and Literature of Jesus Christ*.

heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. 12 And they were all amazed, and were perplexed, saying one to another:

What meaneth this?

14 But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*:

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; 23 him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: 24 whom God raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

32 This Jesus did God raise up, whereof we are all witnesses. 33 Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this which ye see and hear.

38^b Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins: and ye shall receive the gift of the Holy Spirit. 39 For to you is the promise and to your children, and to all that are afar off, *even* as many as the Lord our God shall call unto him.

41 They then that received his word were baptized: and there were added *unto them* in that day about three thousand souls.

§5. THE APPEARANCE OF JESUS TO STEPHEN: JERUSALEM, A. D. circa 35.

Jesus Reveals Himself to Stephen in his Martyrdom.

ACTS 7: 55 But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 and said:

Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

§6. THE APPEARANCE TO SAUL OF TARSAUS: DAMASCUS, A. D. circa 35.

Jesus Intercepts Saul of Tarsus at Damascus and he is Converted and Called to the Apostolate to the Gentiles.

ACTS 26: 12 As I journeyed to Damascus with the authority and commission of the chief priests, 13 at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me, and them that journeyed with me. 14 And when we were fallen to the earth, I heard a voice saying to me in the Hebrew language:

Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

16 And I said:

Who art thou, Lord?

And the Lord said:

I am Jesus whom thou persecutest. 16 But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; 17 delivering thee from the people, and from the Gentiles, unto whom I send thee, 18 to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me.

§7. THE MINISTRY WITH THE APOSTLES:* JERUSALEM, A. D. circa 42.

Following the Instructions of Jesus, the Twelve Apostles, we are Informed by Tradition, Separated at Jerusalem Twelve Years after the Ascension to Carry the Gospel over the World.

MARK 16: 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

II. THE FOUNDING OF THE CHURCH AMONG THE GENTILES.

§1. THE GIFT OF THE SPIRIT TO THE GENTILES: CÆSAREA, A. D. circa 40.

Jesus Introduces the Gospel to the Gentiles by Sending the Holy Spirit to the Household of Cornelius, a Roman General Stationed at Cæsarea, the Gentile Capital of Judæa.

i. THE APPEARANCE OF JESUS TO CORNELIUS.

Jesus Appears to Cornelius at Cæsarea.

ACTS 10: 1 Now there was a man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band * * 4b And * * the Lord said unto him:

5 And now send to Joppa, and fetch one Simon, who is surnamed Peter * *

ii. THE APPEARANCE OF JESUS TO PETER AT JOPPA.

Jesus Instructs Peter Concerning the Universality of the Gospel.

9 Now on the morrow * * * Peter went up upon the housetop to pray, about the sixth hour: 10 and he became hungry, and desired to eat; but while they made ready, he fell into a trance; 11 and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: 12 wherein were all

*See Mark 16: 15-18; Mat. 28: 18-20; The World-Wide Evangelistic Commission, page 297.

manner of four-footed beasts and creeping things of the earth and fowls of the heaven. 13 And there came a voice to him:

Rise, Peter; kill and eat.

14 But Peter said:

Not so, Lord; for I have never eaten anything that is common and unclean.

15 And a voice *came* unto him again the second time:

What God hath cleansed, make not thou common

16 And this was done thrice; and straightway the vessel was received up into heaven.

iii. THE GENTILE PENTECOST AT CÆSAREA.*

Jesus Sends the Holy Spirit to the Gentiles and They Speak with Tongues and Magnify God.

23^b And on the morrow * * *Peter* arose and went forth with them. * * 34 And Peter opened his mouth, and said:

Of a truth I perceive that God is no respecter of persons:

35 but in every nation he that feareth him, and worketh righteousness, is acceptable to him. 36 The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all) * *. 40 Him God raised up the third day, and gave him to be made manifest, * *. 42 And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be Judge of quick and dead. 43 To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44 While Peter yet spake these words, the Holy Spirit fell on them who heard the word. 45 And they of the circumcision who believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. 46 For they heard them speak with tongues and magnify God. * * 18 And he commanded them to be baptized in the name of Jesus Christ.

§2. THE WORLD-WIDE FOUNDING OF THE CHURCH: ANTIOCH,

A. D. 45+.

Jesus Sends Saul and Others from Antioch over the World to Found the Church among the Gentiles.

ACTS 13:1 Now there were at Antioch, in the church that was there, prophets and teachers, * * 2 And as they ministered to the Lord and fasted, the Holy Spirit said:

Separate me Barnabas and Saul, for the work whereunto

I have called them.

3 Then when they had fasted and prayed and laid their hands on them, they sent them away.

*See Fouard, *St. Peter and the First Years of Christianity*, page 191. See also my *Biblical Lives of Peter, Paul and John* in this Biblical Series.

26: 19 Wherefore * * I declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.

III. THE MINISTRY THROUGH THE AGES.

§1. THE MINISTRY OF JESUS TO THE CHURCH.

By the Holy Spirit Jesus Ministers to the Church in all Matters Pertaining to the Kingdom of God.

JOHN 14: 26 But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. 16: 13 * * When he, the Spirit of truth, is come, he shall guide you into all truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. 14 He shall glorify me: for he shall talk of mine, and shall declare it unto you. 15 All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you.

ROMANS 8: 1 There is therefore now no condemnation to them that are in Christ Jesus. 2 For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. 3 For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh: 4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For the mind of the flesh is death; but the mind of the Spirit is life and peace; 7 because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: 8 and they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ he is none of his. 10 And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his spirit that dwelleth in you.

§2. THE MINISTRY OF JESUS TO THE WORLD:

A. D. 30 AND AFTER.

By the Holy Spirit Jesus Ministers to All Men in Things of Sin, of Righteousness, and of Judgment, unto Redemption and the Coming of the Kingdom.

JOHN 16: 8 And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judg-

ment; 9 of sin, because they believe not on me; 10 of righteousness, because I go to the Father, and ye behold me no more; 11 of judgment, because the prince of this world hath been judged.

TITUS 2: 11 For the grace of God hath appeared, bringing salvation to all men, 12 instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; 13 looking for the blessed hope and appearing of the glory of our great God and Saviour, Jesus Christ; 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

§3. THE COMPLETE EVANGELIZATION OF THE WORLD.

The Gospel shall be Preached in all the World before the Consummation and End of all Things.

MATTHEW 24: 14 And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

PART THREE:

THE GREAT CONSUMMATION.

"And I Saw a New Heaven and a New Earth."

THE END.

Let not your heart be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.

JESUS.

PART THREE: THE GREAT CONSUMMATION.*

"And I Saw a New Heaven and a New Earth."

THE END.

CHAPTER I. THE SECOND COMING OF JESUS.

THE MANIFESTATION OF THE GLORIFIED SON.

§1. THE END OF THE WORLD.

Jesus and the Apostles Foretell the End of All Things.

MARK 13: 24 But in those days, after that tribulation the sun shall be darkened, and the moon shall not give her light, 25 the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. (Mat. 24: 29-31; Luke 21: 25.)

II. PETER 3: 10 But the day of the Lord will come as a thief; in which the heavens will pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the things that are therein shall be burned up.

REVELATION 10: 5 And the angel that I saw standing upon the sea and the earth lifted up his right hand to heaven, 6 and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, accord-

*In this part it is sought to complete the biographical outline of Jesus, according to the general view, but not to include all the writings of the new Testament under each section.

The essentials of Biblical Eschatology, as they appear when all that was formal and temporary in the process of their gradual revelation is laid aside, include the following:

1. A continuity of conscious existence for the individual (personal immortality). This, however, viewed as life, is so much richer and fuller for those who are identified with Christ that comparatively speaking they only may be said to be immortal.

2. An intermediate state of pure physical existence, whose nature must necessarily be incapable of explanation.

3. Bodily resurrection for all. But neither is the reassumption of the material of the body necessary to the conception of such a resurrection, nor is any mode of revivification included in the doctrine.

4. A new world dispensation, or order of being, ushered in by a remanifestation of the Incarnate and Risen Saviour.

5. The judgment of all men by the risen Christ, issuing in the separation upon spiritual and moral principles of those who are in living fellowship with God through Christ from those who are not.

6. The award of eternal blessedness to the former and of eternal loss to the latter (perdition), because of persistence in alienation from God. *Standard Bible Dictionary.*

ing to the good tidings which he declared to his servants the prophets. 6: 12 And I saw * *, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; 13 and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. 14 And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. 15 And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; 16 and they say to the mountains and to the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: 17 For the great day of their wrath is come; and who is able to stand?"

§2. THE COMING OF JESUS, THE SON OF MAN.

With the End of the World is Associated the Second Coming of
of Jesus as the Son of Man.

MATTHEW 16: 27 For the Son of man shall come in the glory of his Father with his angels * *.

MARK 13: 26 And then shall they see the Son of Man coming in clouds with great power and glory. 27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. (Mat. 24: 30, 31; Luke 21: 27, 28.)

JOHN 14: 2 In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. 3 And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, *there* ye may be also.

ACTS 1: 11 This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

I. THESSALONIANS 4: 16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God.

REVELATION 1: 7 Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

§3. THE GENERAL RESURRECTION.

With the Great Consummation is Associated the Resurrection
of the Dead by Jesus Christ.

MATTHEW 22: 31 But as touching the resurrection of the dead, * * 32 God is not *the* God of the dead, but of the living.

JOHN 5: 28 The hour cometh, in which all that are in the tombs shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

I. CORINTHIANS 15: 42 So also is the resurrection of the dead. It is * * * raised in incorruption: 43 it is * * * raised in glory: it is * * * raised in power. 44 it is * * * raised a spiritual body. * * * 51 Behold, I tell you a mystery: We * * * shall all be changed, 52 in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and * * * we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written,

Death is swallowed up in victory.

REVELATION 20: 13 And the sea gave up the dead that were in it, and death and Hades gave up the dead that were in them.

CHAPTER II. THE LAST JUDGMENT.

THE AWARDS OF LIFE OR DEATH FOR ALL.

§1. THE APPEARANCE OF ALL MEN BEFORE JESUS AS JUDGE.

Jesus Assembles All Mankind before Him for Judgment and Award for Evermore.

MATTHEW 16: 27 For the Son of man shall * * * render unto every man according to his deeds. 25: 32 And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats.

ACTS 17: 31 He hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained.

ROMANS 14: 10b For we shall all stand before the judgment seat of God. 11 For it is written:

*As I live, saith the Lord, to me every knee shall bow,
And every tongue shall confess to God (Is. 45: 23).*

12 So then each one of us shall give account of himself to God.

II. TIMOTHY 4: 1 * * Christ Jesus shall judge the quick and dead.

HEBREWS 9: 27 * * It is appointed unto men once to die, and after this cometh judgment.

REVELATION 20: 11 I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, the great and the small, standing before the throne; and books were opened; and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works.

§2. THE REWARD FOR THE RIGHTEOUS.

For the Faithful and Believing there is Reserved the Crown of Everlasting Life.

MATTHEW 25: 34 Then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. 35 For I was hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; 36 naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." 37 Then shall the righteous answer him; saying: "Lord, when saw

we thee hungry, and fed thee? or athirst, and gave thee drink? 38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 And when saw we thee sick, or in prison, and came unto thee?" 40 And the King shall answer and say unto them: "Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." * * 46 The righteous *shall go away* into eternal life.

II. TIMOTHY 4: 8 Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

II. PETER 1: 10 Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: 11 for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

REVELATION 21: 7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

§3. THE PUNISHMENT FOR THE UNRIGHTEOUS.

For the Sinful and Unbelieving there is Awarded Eternal Punishment.

MATTHEW 25: 41 Then shall he say also unto them on the left hand: Depart from me ye cursed, into the eternal fire which is prepared for the devil and his angels: 42 for I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not; sick, and in prison, and ye visited me not. 44 Then shall they also answer, saying, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. 46 And these shall go away into eternal punishment.

II THESSALONIANS 1: 7b The revelation of the Lord Jesus from heaven with the angels of his power; 8 in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus; 9 who shall suffer punishment, even eternal destruction, from the face of the Lord, and from the glory of his might.

REVELATION 21: 8 But the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death.

CHAPTER III. THE HEAVENLY JERUSALEM.

THE NEW HEAVEN AND THE NEW EARTH.

THE BLESSEDNESS OF THE REDEEMED.

The Mission of Jesus is Completed with the Gathering of the Redeemed with Himself in the Heavenly Jerusalem.

I. CORINTHIANS 15: 24 Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall abolish all rule and all authority and power. 25 For he must reign, till he hath put all his enemies under his feet. 26 The last enemy that shall be abolished is death. 28 And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

II. CORINTHIANS 5: 1 For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens.

i.

REVELATION 21: 1 And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away: and the sea is no more. 2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

ii.

3 And I heard a great voice out of the throne, saying,

Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; 4 and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; the first things are passed away.

5 And he that sitteth on the throne said:

Behold, I make all things new.

And he saith:

Write: For these words are faithful and true.

6 And he saith unto me:

They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

iii.

9 And there came one of the seven angels * * : and he spake unto me saying:

Come hither, I will show thee the bride, the wife of the Lamb.

10 And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, 11 having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal: 12 having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Irsael: 12 on the east were three gates: and on the north three gates; and on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and on them twelve names of the apostles of the Lamb.

iv.

15 And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs; the length and the breadth and the height thereof are equal. 17 And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of an angel.

v.

18 And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass. 19 The foundations of the wall thereof were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. 21 And the twelve gates were twelve pearls; each one of the several gates was of one pearl; and the street of the city was pure gold, as it were transparent glass.

vi.

22 And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. 23 And the city hath no need of the sun, neither of the moon to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb. 24 And the nations shall walk amidst the light thereof: and the kings of the earth do bring their glory into it. 25 And the gates thereof shall in no wise be shut by day (for there shall be no night there): 26 and they shall bring the glory and the honour of the nations into it: 27 and there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

vii.

22: 1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, 2 in the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month; 3 and the leaves of the tree were for the healing of the nations. 3 And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; 4 and they shall see his face, and his name shall be on their foreheads. 5 And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign for ever and ever.

* * *

The Gospel Epilogue

Now unto Him that is able to guard you from stumbling
and to set you before the presence of His glory
without blemish in exceeding joy
to the only God our Saviour, through Jesus Christ our Lord
be glory, majesty, dominion and power
before all time
and now
and for evermore
Amen.

